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Federal Council BULLETIN

Vol. XII, No. 2



February, 1929

Patriots and Christians

By J. V. Moldenhawer



The Genius of Protestantism

By S. Parkes Cadman



The Way to Peace in Church and in State

By Rt. Rev. Charles H. Brent

A Journal of Interchurch Cooperation

Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE New York, N. Y.	February 21
DEPARTMENT OF SUPERINTENDENCE, NATIONAL EDUCATION ASSOCIATION Cleveland, Ohio	February 24-26
SECOND STUDY-CONFERENCE OF THE CHURCHES ON WORLD PEACE Columbus, Ohio	March 5-7
CONFERENCE ON FINANCIAL AND FIDUCIARY MATTERS Atlantic City, N. J.	March 19-21
FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE New York, N. Y.	March 22
NORTH CAROLINA NEGRO TEACHERS' ASSOCIATION Charlotte, N. C.	March 28-30
UNITED BRETHREN IN CHRIST Lancaster, Pa.,	May 14-24
PRESBYTERIAN CHURCH IN THE U. S. Montreat, N. C.	May 16-23
REFORMED CHURCH IN THE U. S. Indianapolis, Ind.	May 22-29
PRESBYTERIAN CHURCH IN THE U. S. A. St. Paul, Minn.	May 23-29
NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES Detroit, Mich.	May 28-June 4
UNITED PRESBYTERIAN Pittsburgh, Pa.	May 29-June 4
REFORMED CHURCH IN AMERICA Holland, Michigan	June 6-12
NORTHERN BAPTIST CONVENTION Denver, Colo.	June 14-19
CONGRESS ON CHRISTIAN WORK IN THE CARIBBEAN Havana, Cuba	June 20-30
EVANGELICAL WOMEN'S UNION, EVANGELICAL SYNOD OF N. A. Detroit, Mich.	June 25-28
NATIONAL EDUCATION ASSOCIATION Atlanta, Ga.	June 28-July 4
DISCIPLES OF CHRIST Seattle, Wash.	August 8-14
SEVENTH DAY BAPTIST CHURCHES Milton, Wisconsin	August 20-25
CONTINUATION COMMITTEE, WORLD CONFERENCE ON FAITH AND ORDER Engadine, Switzerland	August 27
EXECUTIVE AND CONTINUATION COMMITTEES, UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK Eisenach, Germany	September 2-9
PRIMITIVE METHODIST Pittsburgh, Pa.	September 11-17

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Federal Council Bulletin

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THE EDITORIAL OUTLOOK

A Lenten Meditation

SINCE the death of Miss Mabel Cratty, the truly great soul whose abiding memorial is the National Board of the Young Women's Christian Associations, an address of hers, entitled "The Woman of God," has been published. No one could have known Miss Cratty well without realizing that these words of hers are suffused with a note of unconscious autobiography. They are a revelation of the quality of her own life and of the way in which she reflected the spirit of her Master.

And it would be difficult indeed to find any contemporary words which better express the spirit of the Lenten season. After portraying her ideal of "the woman of God," she asks, "What can we do to become more Godlike?" and replies:

"We do not get enough silences in our lives. We talk too much and listen too little. Our days are so full of events and our minds so full of things! We have too few open spaces in which we can get at home with ourselves and so begin our preparation for being at home with God. God is to be found in the crowd and in the hearts of men, but also in the still small voice. We are not to do less of finding Him in the crowd, but more of finding Him in the silence.

"We need to yield more often to the mood of worship when it steals over us. We are so busy that we run on to the next thing,

and the mood comes less and less often. Don't let busyness crowd out the mood of worship which the sight of a little child, the sound of music, the look on someone's face may bring. These may be the natural channels through which we are that day to receive a gift.

"We need, too, to do deliberately the things which will help develop in us the sense of the invisible and the unseen. Mystics and the Irish find that very easy; practical folks and Americans find it hard. We need to set our wills courageously to cultivate a sense of what is just beyond our sight.

"We need to gird ourselves to face life. We are too apt to play hide-and-seek with it, to fear experience and shy off from it.

"We need to know as many people, and as many different kinds of people, in our community and our age as we can, and to love as deeply as possible as many people as possible.

"We shall be helped by making habitual use of some great book of the soul, as for example, the Confessions of St. Augustine, or the Meditations of Amiel. And the Bible is the greatest of all books of the soul.

"We need to spend more time in prayer, in meditation, in conscious communion with God.

"More than all these, and in them all, we need to learn to know Christ who reveals God to us, to live a Christo-centric life instead of an ego-centric life. Do we hold

to the thought of Jesus Christ as the very central fact of our life? Then and then only does He become for us the final reality, more real than all other persons. We walk through our days in the abiding sense of His presence. God becomes our Father, and as God is love, in measure as we come to know Him, so are we constrained to love to the uttermost. We are drawn out, pulled away from self. Our life is in others, whomsoever we meet; there will be no respect of kinds or types of persons. While we follow this course circumstances, conditions, things matter little. We may even exult in difficulty, knowing as we do that it produces fortitude; fortitude, ripeness of character, and ripeness of character, hope; and that this hope never disappoints, because God's love for us floods our hearts.

"This is really to live—to know God, and Jesus Christ whom He hath sent."

We Rejoice with the Boy Scouts!

WHEN ONE CONSIDERS the amazing extent of the Boy Scouts of America today, it seems difficult to realize that this beneficent organization has come to its present place of service within a period of only nineteen years. At its anniversary this month, we are reminded that more than 600,000 boys are now receiving its benefits for building character and good citizenship.

Such values are too intangible to measure, but no one who is in touch with the movement can doubt that the boys who have come under its influence will be better men for having been good Scouts. The Boy Scout Law, naturally, is not a complete expression of Christian character, but it is an occasion for rejoicing in all the churches that so many thousands of boys in their impressionable years have before them the goal that as Scouts they are always to be "trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent."

Our Present Stage in Christian Unity

TO ONE who has observed the development of the movement toward Christian unity over a period of years, there must have come a realization of real and positive advances. To appraise the present situation one must think historically and must have begun to observe forty years ago. Bishop McConnell has been saying that before union becomes explicit it will have been long implicit. The great fact is that most of the Protestant churches in the United States have all but arrived—it is still necessary to say "all but"—at a common teaching on essentials and at a common brotherhood. One has but to go about among the churches to realize that pastors are largely preaching the same Gospel, and that our churches are less a series of brotherhoods than one brotherhood.

The main problem now is one of mechanics: how to forecast the actual forms which larger unity should take, and how actually to bring together such varied and enormous organizations as our Protestant communions. It is lack of appreciation of these administrative problems which accounts for much hasty criticism.

The last few years have certainly tended to clarify indefinite ideas as to what is desirable in Christian unity. Few any longer wish an absolutely centralized gigantic Church controlled from one center, but rather unions of groups that belong to the same general family, widening as experience develops, and a larger integration of all, foreshadowed possibly by the British Commonwealth of Nations, or by our own federal union of sovereign states.

The chief need at the immediate moment is for our churches to find out what we can best do together and what we can best do separately, and then to work freely and vigorously within this measure of clear agreement. Faith and Order, and Life and Work, it will then be found, are at last inseparably bound together.

Women and the World's Peace

ANYONE who watches the work of women throughout the country to-day must be impressed with their steadily expanding interest in world peace. If an illustration of this interest were needed, the recent meeting in Washington on the Cause and Cure of War, attended by 500 representatives from ten national women's organizations, and its impact on public opinion surely provided it.

Women have been concentrating on this war question for the past ten years, for women are particularly interested in war. They who stay at home to work and to mourn their men who have gone out to war have time to think things through. Out of this thinking have come very definite ideas as to the stupidity of war, its enormous cost in life and property, the horrors it leaves behind and the utter uselessness of it.

With minds once made up about the matter, women are likely to break away from tradition and the following of old methods of doing things more readily than men have. Their steadily increasing interest in the peace program has been one of the great factors in bringing to pass the signing of the peace pact.

Women may be expected to have a conspicuous place in building a constructive peace program for the future as they have had in the renunciation of war. They will, perhaps, lay a new emphasis on the causes of misunderstanding and ill-will between races and nations. A statement of purpose made at an Interracial Conference of Church Women illustrates this trend: "To enlarge the scope of interracial thinking," "to work more effectively for interracial goodwill and cooperation," "the formation of right racial attitudes in childhood."

As mothers, women are now asking what is being taught their children about right interracial relationships and international relationships; what books are available for them on these subjects in order that future

generations may understand, as past ones have not, the worthiness of other races and the complete interdependence of all races and nations. Documents that can sow the seeds of future bitterness or scorn will be given a more intelligent scrutiny by women who are bringing their united influence to bear in the peace program of the world.

A case in point is a recent book called *Red Mexico*—grossly inaccurate in its statements and insolently flippant and slighting in its disparagement of Mexico and some of its leaders. The road to peace is a hard one to travel when there can be broadcast in book form a deliberate insult to a country that, through its outstanding educational achievements in recent years, has gained the admiration of all who have intelligently observed it.

Secretary Kellogg has called peace "an adventure in faith." By faith—from small beginnings—came the great movement that ended in suffrage for women. By faith—that law and not war should decide the differences of nations—women united to help bring to consummation the Peace Pact of Paris. Past experience has given to them wisdom—bravery they have always had. They know that if a nation will pursue the paths of peace, real peace may be had. By faith they will go out to establish peace on earth by putting into effect the practice of friendship in thought and action toward those of other races and nations.

Getting at the Truth

THE EXTENT to which misstatements can get into the press is illustrated by the fact that so reliable a paper as the *New York Times* recently said, on the authority of its expert Washington correspondent, that on some occasion or other Sir Henry Lunn, an Englishman, appeared before a Congressional Committee as a representative of the Federal Council of the Churches of Christ in America. The Federal Council has the highest esteem for Sir Henry, but of course he has never had

the slightest official connection with the Council, either as representative or otherwise, and, so far as we can learn, never has appeared before any committee of Congress.

Such misstatements are often the result of news correspondents being misled by propaganda carried on by militarist or anti-social bodies or individuals.

We wonder, incidentally, what the apologists for great military preparedness and social injustices, who have been crying aloud about the unwisdom or the wickedness of the Federal Council, will make of the fact that President Coolidge sent a special message to its recent Quadrennial Meeting, saying, "Your organization has done a splendid work in bringing into close and harmonious cooperation for moral and spiritual uplift the various denominations."

And what of the fact that, on the same occasion, President-elect Hoover, recalling the support he received in his humanitarian programs, wrote, expressing his "appreciation to the Federal Council of Churches for the many important services they have rendered to the American people."

Rethinking Home Missions

THE COMMISSIONS preparing for the National Home Missions Congress, which is to be held in Washington, December, 1930, met at Atlantic City, N. J., January 8 and 9—their first meeting together. Each commission met first in separate session and discussed the field and scope of its studies and research to be followed for the next two years; the second day the commissions met together and each presented to all the plan of its work.

The meetings were notable for three things:

First, the splendid attendance. Out of about one hundred men and women members on the various commissions, eighty-five were present. This, we believe, was an exceptional record.

Second, the interest was most gratifying.

Everyone seemed to be vitally concerned in studying with thoroughness the present tasks and problems of the home missionary enterprise.

Third, and best of all, a generous spirit of Christian fellowship and eager desire for cooperation was manifested. There was a mood of expectancy. Discordant sounds and pessimistic notes were absent.

It was an auspicious beginning.

"Making People Moral by Law"

A ROMAN CATHOLIC bishop in New Zealand has put into a single sentence what we regard as an unassailable reply to those who repeat the parrot-cry that liquor legislation is "an attempt to make people moral by law." In an utterance that is almost classic in its directness and force, he says:

"For her beneficent action of building up character in the individual soul, the Church needs a favorable environment which the State ought to provide."

The Editors Look at the Council

THE wealth of comment in the religious press concerning the Quadrennial Meeting of the Federal Council at Rochester is almost a cross-section of present trends in the movement toward larger cooperation and unity.

This from the *Congregationalist*:

"Despite all handicaps and qualifying circumstances, it is our strong conviction, enforced more strongly than ever by direct contacts at Rochester, that the Council constitutes a great and formidable agency of religious progress and of the advancement of all those social and cohesive forces for which the churches stand. It is much more than an agency of fellowship; it is a force in enlarging the vision, in organizing the resources, and in directing the energies of the fellowship of American Protestantism. . . . If it fails, the hope of a united Protestantism largely fails with it; and if it goes on to new strength and achievements, its progress more than any

other factor will mark the attainment of that end which every Protestant should have at heart—the establishing of unity in spirit and in effective Christian life and service in a fellowship that recognizes the elemental place of variety and freedom in Christian experience.”

Zion's Herald and the *Christian Leader*, over the signature of Harold Marshall, say:

“First of all, statesmanship was far more in evidence than sectarianism. . . . Then there was a sense of solidarity, a consciousness that from being a merely representative body it had become organic. This in part grew out of its change of emphasis from a personal to a social gospel, in part from the complete disappearance of the fundamentalist-modernist controversy, but most of all because the passions of controversy have yielded to a nobler passion for fellowship and service. For, most of all, this was a profoundly religious gathering. Prayer was not simply a part of its program. It was the natural expression of its mood. Here was the spirit and genius of Protestantism made manifest, conscious of its mistakes and shortcomings, but determined to go on and on in that faith which is the substance of things that are not yet.”

The *Christian Century* is gloomy:

“Nothing more nearly approaching a complete wash-out could be imagined than that which actually took place. . . . Had the specific question, Can foreign missions be best administered by denominations or by a federal body responsible to the denominations? been asked, a fruitful discussion would have resulted. . . . It is vain to expect a body of delegates containing an overwhelming preponderance of men and women employed by the denominations—bishops, board secretaries, college presidents, theological professors—to face such questions. They are already too deeply and humanly implicated in the denominational system to be either able or willing to consider the transfer of any important denominational functions to an organism representing all the churches.”

The *Reformed Church Messenger* rejoices:

“When we remember the difficulties which had to be overcome and the inevitably slow growth of such prophetic and idealistic movements, we have every reason to thank God and take courage not only because of what already has been done, but also because of the firm foundations

now laid, which give promise of a far more important work in the years ahead. One of our good friends, the Editor of the *Christian Century*, even went so far as to write about the recent quadrennial meeting of the Federal Council as ‘the Rochester fiasco.’ Is this sober fact or journalistic hyperbole? We would not accuse our brother editor of a lack of sincerity, but feel that he must have suffered from biliousness. Does he actually expect a federation of 28 denominations to accomplish more in two decades than his own church has achieved in a far longer period with any other single communion? . . . As a matter of fact, the Federal Council of Churches has an amazing record of accomplishment, and the recent meeting marked not only a growth in the spirit of harmony and goodwill, but a pronounced tendency to move forward together to greater achievements.”

The *World Call* (Disciples) discerns clear gain:

“There were many who had hoped that out of the Rochester meeting would come some positive assertions for unity; much more adroitly will the same end be achieved by the serious study during the next four years of questions thrown out at the meeting as to the possibility of the churches following the Council in any definite forward step toward a closer form of cooperation.”

The *Christian Union Quarterly* anticipates fresh advance:

“The work of the Council is an outstanding service in American Christianity which is prophetic of greater accomplishments. Federation has proven to be the most helpful road to Protestant unity in the United States. . . . The prayers of the Protestant churches rise in thanksgiving for the Federal Council and its staff of workers.”

The following is from the *Baptist*:

“From its birth twenty years ago to the present hour, this movement has been exposed to all of the perils of pioneering. In conception and form it was unique. There were no precedents to guide it. The plan of cooperation proposed by it was unfamiliar; subject to misunderstandings, to unhappy interpretations by its friends who had not thought it through, to misgivings on the part of many who shy at novelty, to suspicions born of natural religious prejudices, to positive opposition on the part of millions whose ecclesiastical ideal had no room for any program that implied

the insufficiency of their own denominational agencies and forms of organization, and to the reasonable certainty that there would be blunders in its own administration. In spite of these hazards it has lived. It has proved to be highly effective as an agency of interdenominational cooperation. . . . It has trained a great body of American Christians to the practical phases of a fellowship which transcends denominational lines; they are learning to work together through the actual experiment of doing so."

The *Herald of Gospel Liberty* fears too much caution:

"No other organization has gone so far as the Federal Council. None is more favorably situated to go further. Never has there been greater pressure to go on. Many in the Council are thinking about more than federation. Others are anxious for a more intense federation. Will we have the courage now to begin to go all the way, or will the ghosts of denominationalism hold us back?"

And the *Presbyterian Standard* (Southern) fears the *status quo* may be disturbed:

"The chief objection to the Council has been the danger of trying to justify its existence by attempting to do something to rectify apparent wrongs."

From the *Lutheran*:

"The Lutheran Church has consistently held aloof from official membership in ecclesiastical organizations with which it is in disagreement in doctrines and in the content of its worship. . . . But the Federal Council was of great value during the war, its declarations of principles and the result of its researches have been stimulating and informing, and its criticisms of denominational bigotry and of secular exploitations have more than justified its support."

The *Baltimore Southern Methodist* is conservative:

"We think it [the Federal Council] is a fine thing as at present constituted. . . . There are many interdenominational activities which may properly be turned over to it for its immediate administration. But, like every committee, it cannot be greater than the constituting power—the organizations behind it."

From the *American Friend* (Quaker) an emphasis on quiet experiment:

"We declare for the experimental unity that is being achieved on the sound basis of federation through the Federal Council. The time may come for the further step [of organic union] but if so it will come through valid experiment and experience, and not through doctrinaire declarations."

The *Sabbath Recorder* is interested in concrete tasks more than in union:

"The major consideration of the Council was how to accomplish the tremendous tasks confronting Christianity through the cooperation of the denominations in a working federation."

and the *Evangelical Messenger* likewise:

"Protestantism needs such a body as the Federal Council. We hope it may become increasingly a power that may be used effectively and wisely."

The *Religious Telescope* observes:

"The greatest criticism of the Council comes from industrial and political groups, as a result of the policy which it pursues of investigating the methods and principles observed in various fields, giving publicity to the facts gathered and insisting that Christian principles be observed wherever human interests are involved. While this involves criticism, it has meant an increased respect for and recognition of the Church."

The *Presbyterian Advance* comments:

"Looking backward, those present will recall the caution and timidity with which representatives of the evangelical churches approached the subject of united activities at that first great conference in New York in 1904 out of which the Council grew. But the quarter of a century since has proved that the churches can cooperate in many particulars, and has witnessed the growth of a strong sentiment that they ought to cooperate even more closely, and that many more unions are needed to effect that closer cooperation which ought to be. The wise and efficient leadership of the Federal Council has had much to do with the growth of such sentiment by pointing the way to greater efficiency through united action."

PATRIOTS AND CHRISTIANS

By J. V. MOLDENHAWER

Minister of the First Presbyterian Church, New York

THERE exists in some minds the assumption that the combination of patriotism and religion is not only good and natural, but in a sense inevitable. This is perhaps only one phase of the conviction that our views and emotions are as a matter of course possessed of some God-given correctness. This is the old and unreflective view. It may be called one of the marks of our having attained a higher intelligence that we should be aware of an inherent difficulty in the adjustment of these powerful emotions to each other. So long as these two, both as passion and as idea, were accepted, enjoyed and acted upon, but as yet were unexamined and unexplored, the difficulty was not discovered. The deity was a national deity, and the worship of Him was a proper national function. And His interest, not only in fostering the national welfare but in enlarging the national glory, could very properly be taken for granted.

When religion grew to self-conscious maturity, this was all changed. We can see the change taking place in the development of religion recorded in the Old Testament scriptures. In clear, bold letters we see there noted for our instruction the passing of the Hebrew people from a simple and untroubled nationalism in religion to the realization that their God was the God of the whole world. And the whole history of Christianity has been enacted in a world where religious thought has definitely passed beyond the simple and primitive type. Old ideas surrender to the pressure of new knowledge with extreme reluctance, and nowhere is this reluctance more marked than in the case of ideas that serve to maintain man's self-esteem by setting the approval of the highest authority upon his cherished prejudices.

This is precisely the history of the patriotic sentiment in its contact with our religion. Patriotism, perhaps because of its apparently simple nature, has never been brought to maturity. In most minds the sentiment of love of country maintains its primitive contour and color. It lives on its sense of group superiority and enjoys vicarious triumphs in the story of the great deeds done in times past by those who belong to its own people.

It seems hardly an exaggeration to say that the conflict between the two ideas of deity and nationality has become so sharp as to make reconciliation extremely difficult. The full-throated

"Strike for the green graves of your sires,
God and your native land"

tends to shiver away into a small thin piping, when we realize that the Almighty is Father to the people on both sides of the great strife.

THE LOWER PATRIOTISM

Here, for example, are some of the characteristics of patriotism in its unregenerate or untutored state, as exemplified in a few of its best known expressions. It is overbearing and bullying; as it was when Great Britain demanded of little Denmark the surrender of her fleet, during the Napoleonic Wars. It is coarse and cruel; as it was when its votaries burned their fellow-American, John Jay, in effigy for not having accomplished the impossible in his negotiations with Great Britain. It is silly and provincial in its unwillingness to see any virtue in an enemy; as when during the last war we took such pains to prove that no good thing had had its birth in Germany for the past hundred years. It is short-sighted and vengeful; as when after the Civil War a company of powerful men committed the Union to a treatment of the South that postponed for half a century the time of reconciliation. It is boastful and self-assertive under the pretense of being merely full of loyal warmth; as when millions of Americans caught up and repeated for their national motto, "My country, may she be always right, but my country, right or wrong." It is narrow and uncomprehending; as it was when it gave the name of traitor to scores of men and women whose long and honorable service of their fellows had entitled them to the praise, and not the execration, of their compatriots.

It would seem that the mere recital of such a formidable catalogue of unpleasant qualities would be enough to prove the need of conversion. Perhaps, therefore, the most disturbing fact in our present patriotic mood is the belief that all these things properly belong to patriotism. That to think thus and to act thus is to be a patriot. That to be without these characteristics, or, worse still, to dislike them and criticize them is to prove oneself unpatriotic. Against all such perfervid unintelligent attitudes, we must set ourselves in sharp and uncompromising opposition. All this truculent bombast of ours is not patriotic eloquence. Denial of plain facts about days gone by is not doing honor to the fathers. Plainly the patriotic

sentiment needs ever to be purified and developed lest its coarse and uncouth qualities, common to boys and barbarians, mark it as unfit for civilized society.

THE HIGHER PATRIOTISM

Let us make our first effort to purify it by recalling the sweet simplicities of its more intimate expressions. Remember that the roots of it are in our affections, and not in our hatreds. In the inner spaces of its being, it is not forever repeating, "Carthage must be destroyed," but

"Breathes there a man with soul so dead
That never to himself hath said
This is my own, my native land."

Let us recall the meaning of home, when we have been far away, the sound of our own tongue after listening to foreign speech, the sight of our native harbor after foreign lands and long stretches of the sea that no man owns. Even in the moment of experiencing the compulsive energy that drove men to war in 1914, the most moving lines written about it were those in which we were stirred to sad remembrance of the loved and simple things when we think how dear our country is to us.

"These homes, this valley spread below me here,
The rocks, the tilted stacks, the beasts in pen,
Have been the heartfelt things, past-speaking dear
To unknown generations of dead men.

"Who, century after century, held these farms,
And, looking out to watch the changing sky,
Heard, as we hear, the rumors and alarms
Of war at hand and danger pressing nigh."

But we shall need to do more than to subdue our harshness by the remembrance of these tender images of things loved in our country. We shall bring the process of purification to its completion only when we are willing to determine the character of our patriotism by the character of our religion. We have to admit, once for all, that patriotism can never be what it ought to be—what its own best is urging it to be—save by placing it under the control of our faith in God, the Father Almighty, Maker of Heaven and Earth. There must cease to be anything to justify the charge that the religion of a patriot is simply a convenient and enthusiastic summons to God to help him upon all manner of unsavory enterprises.

HOW RELIGION ENLARGES PATRIOTISM

It is indeed better to please God than to please men, and there are times when we cannot please God except by putting ourselves in opposition to men—even

those men who are supposed to represent and incarnate the national will. We must be liberated from the superstition that loyalty to our country means agreement with and subservience to the dominant political group. We shall do well to recall the example of a man like Jeremiah, who was punished for rebuking his country's foreign policy, but who proved in the long run to be not only Israel's purest patriot, but one of her wisest statesman.

This realization of the presence of God will help to give us the largeness of view for which we all ought to be longing. Whenever men really *think* about God in relation to their patriotic emotions, there comes a stilling of the soul in the presence of the Eternal; and the wretched ambitions of the world's egotists are seen in their proper proportions. These are the moments when an imperialist becomes a prophet and maker of prayer. While this breath is blowing through him, he is able to write

"Far-called our navies melt away,
On dune and headland sinks the fire,
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!"

So we thank God that He has shown us so much of the truth about Himself that in the light of it we are bound to purify our passions and engage in the fulfilment of our ideals. We thank Him for a land so beautiful, so full of glorious memories, so excellent in its hopes, that the worst of our national mistakes cannot drive from our hearts our natural buoyancy of expectation.

And remembering that thanksgiving and self-satisfaction are alien to each other, let us thank God that in America we do not need to discover or invent additional principles to render our patriotic sentiments subject to ideals of humanity and generosity. It is in accord with the letter and spirit of our fundamental law, and of our early historic documents, that we should be concerned less about national ambitions and grandiose imperial programs than about the welfare of the life of free men learning to use their freedom. Let us thank God that our American tradition is on the side of largeness and liberty, and in its very nature opposed to processes of coercion and suppression. Let us rejoice that it is contrary to the spirit of America, as it is contrary to our faith in the goodness of God, to blacken the reputation of our fellows with the repetition of loose conjectures concerning unproved infamies.

Let us be happy in the assurance that all such behavior is at once a mockery of our great tradition and an outrage against decent and honest patriotism. Let us be glad that the American tradition, in the persons of nearly all of its more noteworthy spokesmen, has

ever preserved at once its respect for manhood and its rights, and a reasonable patience in dealing with difficult situations and difficult personalities. And that it has yielded seldom, and for but brief spaces of time, to the counsel of tyranny under the influence of unreasonable and unworthy fears. Let us be glad that the tradition is sufficiently robust to acknowledge that societies in rebellion against present conditions are just as normal phenomena as societies in support, and that a stubborn antagonist of the powers that be has the advantage often of being less smug than a consistent supporter of the administration. Most of us very much prefer the raffish gang who threw the tea into Boston Harbor to the satisfied gentry who advertise their corporate existence once in four years with a placid reminder that we must vote as they do in order to be patriotic. Some sort of fidelity to a tradition must be at the center of any patriotic community, but that fidelity must be held faithful to the spirit of the tradition as exemplified in its noblest embodiment, and not in mere stiff and determined obedience to the existing order. Rather must such fidelity champion every holy cause which is nourished by the liberty we have inherited.

IT IS only in such a chastened mood as this that thanksgiving is possible. For the spirit of gratitude to God is at the opposite pole from that of self-praise or satisfaction. It is only when a man has learned to know his own shortcomings so well that his very survival, to say nothing of his success, is a matter for his own incredulous astonishment, that he is properly capable of thanking God for what the Almighty hand has bestowed upon him. And all the patriots of America together, leagued in societies or mere scattered individualists, will be incapable of singing one proper hymn of praise to the Father of us all until we have first done with despising our neighbors and applauding ourselves.

Under the impulse of this kind of thanksgiving, we can see emerging the shape of some very clear obligations of a purified patriotism. Such a clean and warm love of our country asks of us that we should keep a life-long vigilance against whatever threatens the purity of its great heritage, especially of the right to life, liberty and the pursuit of happiness. Such an enlightened patriotism will bind us in fast devotion to a process of social and industrial as well as political development to the end that a greater and greater number of our citizens should learn how to enjoy and contribute to the life of a truly liberal and enlightened commonwealth. A passion for our native land so purged by love and toil will be marked by a devoted appreciation of the least of its beauties, but ever enfolded by a sense of the greatness of the whole. Such a fervid and thrilling patriotism will remember not

only those heroes who died in liberating strife, but those other multitudes of obscure men and women whose toil, inadequately paid, and whose bloody deaths, often remembered but a fortnight, have earned monuments that have never been erected and tears that have never been shed.

A patriot so taught and so chastened will think not only of a land where his fathers died, but of a land where his brothers are dying. He will form societies, when he forms them, not to glorify the *status quo*, but to make each new temple of national freedom nobler than the last. He will be more afraid of becoming hidebound and illiberal than of being indignant and radical in zeal for a worthy expression of the faith of his fathers. He will take more pride in the enlargement of breathing space and playing ground for his city's children than in the erection of another skyscraping monster of steel and stone and brick. If he be a churchman, he will rejoice more in being able to open the meaning of life to a new score of souls than over the calculating of his greatness in terms of money received and expended. And finally he will think it a lesser thing that his country should be able to compel respect through the display of power than that her name should be written in that heaven of men's hearts, where only those names appear that are held in enduring love and admiration.

New Research Publications

THE indispensable service rendered by the Federal Council's Department of Research and Education is indicated by the first three issues of *Information Service* for the present year, each of which deals in a brief but authoritative way with a vital issue of current social and religious interest.

The subject of the issue for January 5 is "The Annual Review of Rural Life." The present economic situation confronting agriculture, the relation of rural and urban industry, education in the country and the relation of the church to rural life, are all treated in a discerning fashion.

On January 12, *Information Service* appeared in an enlarged issue devoted entirely to a review of recent "Public Utilities Propaganda." The material presented consists of a careful digest of the evidence brought out at the hearing before the Federal Trade Commission on propaganda activities of public utility corporations.

On January 19, the present child-labor situation was the question under consideration. A comprehensive survey of present conditions and tendencies was presented.

Readers of the BULLETIN who are not already familiar with *Information Service* will be glad to know that it will come to them weekly at two dollars a year.

The Genius of Protestantism and Its Contribution to Mankind

By S. PARKES CADMAN

Part of an address by the retiring President of the Federal Council of Churches at its Quadrennial Meeting

THE Reformation period which produced Protestantism was so crowded with major personalities and events that the numerous volumes written upon it have ill sufficed to do it justice. A political and religious upheaval then occurred which ushered in modern democracy, the freedom of learning, scientific progress, and much of the liberty of conscience which men enjoy. The pivotal facts upon which the brave adventure turned were: (1) the disengagement of the modern state from the federal supremacy of the Italian See; (2) the declaration of the priesthood of the individual believer by which he was free to approach his Maker without the need of any other human intermediary; (3) the separation of European, and ultimately of American, society into temporal and spiritual organizations.

This epoch-making transfer was accomplished to the lasting advantage of civil and religious liberty, but it also involved the loss of Christian oneness and ecclesiastical uniformity.

The great name of John Calvin suggests all that was most formidable and most victorious in Protestantism as the parent of the modern state. Throughout the negotiations and conflicts of a stormy time one perceives the courage, the strategy, the psychic force of the Genevan giant. He seemed to be more than, nothing less than, a system. Yet he captured the allegiance of the sternest, strongest races of colonizers and conquerors of the past three hundred years, and shaped them into concentration of motive and deed. The Christian civilization preceding that of the sixteenth century was based on the belief in a divine revelation of which the Church was the embodiment and also the organ of its disciple. It was more than a belief, and nothing less than a real and unquestioned social factor. Implicitly to accept the teaching that the divine will is everywhere present and exactly defined, and that it has in the Church its infallible and authorized agent is to sever the Gordian knot at a single stroke. This entrance into human life of all the laws, forces and purposes of Deity determines everything.

As a theory, it lifted the Church to superlative heights beyond the reach of secular princes or statesmen. Nevertheless, Calvin's intimacy with the theory was paralleled by his belief that it could be demol-

ished, and he marshaled his energies to demolish it. Thus a single monk, Martin Luther, began the opposition to Mediævalism which ended in its defeat by one gigantic mind located at Geneva.

THE RECORD OF PROTESTANTISM PERMANENT

Ardent Protestant dissidents praise their enterprise without stint, and urge that agitation is the chief mission of the Church. She exists, according to them, to pull down in order that she may reconstruct, and to lose herself in the gradual ennoblement of human society. So long as she has a true discernment of life's verities and a firm grasp upon their enforcement, who, being a genuine son of Protestantism, laments the sacrifice of her being? Yet there are limits to such sacrifice, or it might degenerate into suicide. There is none too much freedom in our self-contradictions nor in those vagaries of private judgment which stalk abroad unchecked to deceive the unwary.

We can say with confidence that Protestantism has founded great states, thrown off the hindering subtleties and errors of the past, and done yeoman service in behalf of a free Church, a free State, free education, the right of the mind to pursue uninhibited its investigations, and of the heart to find and worship its Redeemer as conscience dictates. If, therefore, it does not earn the utmost praise of its partisan eulogists, neither does it deserve the invectives of its partisan antagonists. The history it has made is not to be spirited away by verbal legerdemain. Its records are beyond the reach of some who, though born within its borders, never tire of berating it. Time has inscribed them on the very front and being of our civilization. There they will remain so long as nations revere justice, liberty and the principle that knowledge shall not be halted at the imaginary frontiers of ecclesiastical omniscience.

In saying this, we do not have to concede that the alternatives are all State in Protestantism and all Church in Catholicism. Both branches of our common Faith participate in State consciousness and Church consciousness. The point at issue is: Which blends them best and makes the best use of them conjointly? Dean Inge insists that the older ideal of the Church as the Nation under its spiritual aspect

is surely the right one; in which case those who agree with him have a disordered household to set to rights. He admits that the ideal is impracticable at present; partly because the spiritual Roman empire and its claims to extranational obedience still survive, and partly because in Protestantism the Church is split into smaller corporations, none of which is capable of acting as the complete embodiment of the religion of the nation.

What, then, are we to do who represent the beginning of a reintegration which has already profoundly influenced Protestant thought and life? We know that the authors of the Reformation appeared for tyranny as well as for liberty: that their movement seized monarchies which remained absolute and republics which remained as free as before. The modern State of the sixteenth and seventeenth centuries retained penal codes against heresy, and decreed that every schism should be punished by their own. Too often Protestantism handed over to civil magistrates the autocratic power it had wrested from ecclesiastics. The superfluous baggage it carried with it out of the house of bondage hampered it for a prolonged period. Many of its political and theological beliefs continued to be subservient to archaic ideas and methods of inquiry.

UNITY WITH FREEDOM

Yet, despite these drawbacks, its encouragement of learning stimulated the sense of rationality; of a creation ruled by reason, not by thaumaturgy. The romanticism of the Middle Ages had its saintly aspects and entrancing moods. But it had well-nigh outlawed the intellectual faculties which Protestantism legitimized and applied to the inestimable benefit of the race. Now that new occasions breed new duties, making ancient good uncouth, we, as Protestants, have to attempt the unification of our forces without injuring the dearly won freedom they cherish. It is the problem of problems of how to adjust authority and liberty, the standing question of every economy.

I am convinced that the Federal Council of the Churches of Christ in America supplies in its organization, its spirit and its aims the genesis of the problem's solution. It is enough for me to say that if the waste of resources and energies is to be stopped, if there is to be a great improvement in the lamentably low standard of international morality, and a diminution in the sordid corruption, class bribery and intrigue of society, a Christ-directed civilization must be achieved. Moreover, whatever else Protestantism is or is not, it embodies a noble religious faith, determined to combat spiritual evils with spiritual weapons, opposing to the world's register of values those which it has received from its Risen Lord.

Divisiveness is not congenital to its nature. Quite otherwise, its central stronghold is neither a Creed nor a Book, but a Person and a Life. We, as disciples of one Master, cannot forever cooperate in a guilty partnership of limited liability with political bodies organized regardless of honor of God. We cannot countenance what He annuls nor consent that feuds which have lost interest for thinking men and women shall always separate the holy brotherhood. For all thus convinced, the Federal Council is at once a clearing-house and a fortress. In cooperative service rendered by Christians who surmount denominational lines is the secret of future success and the assurance of Heaven's guidance.

Social Hygiene Association Considers Relation to Religion

A LARGE number of physicians, representatives of the Public Health Departments, social workers and religious leaders attended the Annual Meeting of the American Social Hygiene Association, New York City, on Friday and Saturday, January 18 and 19, 1929.

It is significant of the trend in dealing with the problems of relationship between the sexes that a very large section of this program was devoted to a presentation of the part which religion must play in the solution of these problems. While due attention was given to a discussion of the medical and legal aspects of social hygiene, much interest was manifested in the educational program of the Association, which has been begun in cooperation with the churches. Some idea of the extent of these activities may be gained from the fact that Dr. Valeria H. Parker made some 270 addresses last year in an itinerary which extended from Maine to Honolulu and from Dakota to Texas. These addresses were not exclusively for church groups; but included parent-teacher associations, Y. W. C. A. groups and other social workers. At the same time an important part of her work was the filling of engagements made in cooperation with local councils of churches in various cities. A very important service was rendered by Dr. Parker at the Convention of the World's Sunday School Association in Los Angeles, where she addressed the seminar group composed of representatives from many countries who were studying special problems in religious education.

At the dinner on January 18, Father John M. Cooper and William S. Keller, M.D., discussed the topic, "The Place of Religious Motivation in the Social Hygiene Educational Program," and Dr. Cavert spoke of the peculiar responsibility of the church in this program.

The Association now has more than 10,000 mem-

bers, including physicians, nurses, educators, ministers, social workers, business men and women, representatives of state and community governments, judges and lawyers, students and those in other professions and occupations. It is carrying on projects with numerous organizations, such as parent-teacher associations, federations of women's clubs, leagues of women voters, Women's Christian Temperance Unions, church federations, councils of women, Young Men's and Young Women's Christian Associations, etc.

When it is realized that the problems with which the Association is attempting to deal are universal, and among the most difficult conduct problems which confront the individual and society—the outcome of which may on the one hand cause the utmost physical suffering and mental misery, or on the other hand lead to the highest spiritual happiness—and that these

problems lie at the very basis of home life and social efficiency, it would seem that the churches, whose primary interest is the exaltation of Christian ideals and character, should be at the forefront of this great movement. Moreover, since it is evident that these are community problems with which no single church can grapple effectively, certainly this is one area in which local and state councils of churches and local and state councils of religious education ought pre-eminently to function. Educational methods are bound to be far more constructive and effective than any campaigns of reform which are at best remedial and emergency methods. The best education is that which is integrated in the larger programs of education for health and for parenthood, and these must be closely correlated with those forms of activity which give expression to high ideals of worship and service.

B. S. WINCHESTER.

Why I Am a Missionary

By E. STANLEY JONES, of India

Part of an Address at a Testimonial Dinner Attended by One Thousand Persons Representing Twenty-four City, National and International Organizations, on January 11.

I WAS at lunch at the American Embassy at Buenos Aires last summer when a prominent lady turned to me and said, "I have been waiting to ask you why you do it? What impels you to go as a missionary among other people?"

There is perhaps much misunderstanding as to the motives of a missionary. Let me say here that we do not go because the nations to which we go are the worst in the world. Paganism is not something that can be pointed to on the map; it is something in the spiritual realm. Frontiers today are not geographical, but moral. We go to the East because it is a part of the world, and what we believe in for ourselves we believe is valid for the rest of the people of the world. We are not presenting Western civilization to the East, for Western civilization is only partly Christian. We tell the East to take what it finds good in our civilization, but we do not make it the issue.

Neither do we impose our ecclesiasticism upon the East, for we have built up around Christianity some things that are Christian and some that are not, some that will stand transplantation and some that will not. We put our ecclesiasticism at the disposal of the East, and say, "Take what is good and will fit into your own national life."

What we are trying to do is to give them Christ

and to let them interpret Him through their own genius and life. If the East can show us something better than the Christ, then we will sit at the feet of the East.

One of the first things that impels us as missionaries is a basic belief in men. The missionary enterprise believes in people, apart from race, birth, and color. It says there are no permanently inferior peoples. There are undeveloped races, but there are untold possibilities in every human personality. A Negro preacher to the American Indians laid the foundation of the missionary work of the Methodist Church. A Mohammedan looked at some of the outcasts of India who had been lifted out of their lowly condition by Christian missionaries and said, "Here you have turned animals into men."

We believe that each nation has something to contribute to the life of the human race. It would be a poor thing indeed for us to try to Anglo-Saxonize the world. It takes many instruments to make up a symphony; and many peoples to make a harmonious world. There is no mere giving nation and no mere receiving nation any more. All must be giving, all receiving. We expect to get back from the East as much as and more than we give.

As we believe in the people of the world, we want them to develop economically, politically, socially, and

morally. We do not believe the non-Christian faiths can produce this development. No nation can rise higher than its inmost thinking; no nation can be lifted until you lift the ideals that paralyze the life. The bloodclots that paralyze the soul of India are Kismet and Karma. The Hindu gets under difficulty and says, "My Karma is bad." It paralyzes him and he sits down. The Mohammedan gets under difficulty and he says, "My Kismet is bad." Both tend toward fatalism; both tend to produce that fatalistic conception of life that has made the East non-progressive.

I do not believe that India will permanently rise until Kismet and Karma are replaced by the Cross. The Cross stands for that optimism won out of the heart of pain. I have looked into the soul of the East; I have let the non-Christian speak at his highest and best, but I have come to the conclusion that these faiths are bankrupt. But they have very great

assets; one can still have assets and be bankrupt. They have not sufficient resources to pay off the obligations they owe to their devotees.

Christ in life is inescapable. An Indian said, "Begin at India and her needs, and you come out at the place of Christ." It was Henry George who said, "I loved the people, and was led to Christ as their best friend"; and it was Cardinal Manning who replied, "I loved Christ, and was led to love the people for whom Christ died." It was a Hindu who said to me, "No one but Christ is seriously bidding for the heart of the world. There is no one else in the field." The modern man knows he must be religious after the mind of Christ or not be religious at all.

Everything is changing and being modified in the East. "All our customs are in the cooking pot," as an Indian said. Everything is changing except Christ. He stands unmodified, forcing modification upon everything.

A Timely Appeal for Personal Law Observance

THAT the bootlegger may be effectually put out of business by withdrawing his patronage, and that citizens should stop buying liquors out of loyalty to their country and because of the social importance of the control of the liquor traffic, is the keynote of a suggestion from the Federal Council of Churches for the observance of March 3, the Sunday preceding the incoming of the new administration in Washington. The pastors of churches, it is also proposed, might well make special mention, in their customary prayers for those in authority, of the new administration which is pledged to the support of prohibition.

The following statement by the Federal Council, which was authorized by the Executive Committee representing the combined Protestant churches of America, is as follows:

"In view of the fact that a Federal Administration pledged to the support of prohibition assumes office on the fourth of March next, the Federal Council of the Churches of Christ in America appeals to pastors throughout the country to take occasion on Sunday, March 3, the Sunday before Inauguration Day, in addition to the customary prayers for those in authority, to speak to their people, either briefly or at length, urging total abstinence and voluntary observance of federal and state laws for the suppression of the liquor traffic.

"The Federal Council recommends that this appeal be made on three grounds: first, out of loyalty to our country and its institutions; second, in order to stem a tide of lawlessness which has manifestly become harmful to national welfare; third, because of the power of

sobriety in a people, and the very great social importance of a successful handling of an evil, the menace of which is recognized by every nation and which all are struggling to control.

"The Federal Council believes that men and women who are members of churches, and thousands who are not, will respond generously and unselfishly to these considerations. Those who do social drinking will stop it if rightly approached, and for the reasons mentioned. They will also give their voice and personal influence to the support of national and community officials who are joining hands in an effort to make the Eighteenth Amendment effective.

"The Federal Council believes that the bootlegger may thus be largely put out of business by stopping his patronage."

In issuing the statement, Dr. Worth M. Tippy, of the Social Service Commission, points out that "prohibition came about because of unsuccessful efforts to control the admitted evils of the traffic. The use of liquors was ruining innumerable homes, and destroying the opportunities of children. The liquor business was in league with gambling, prostitution and crime, and was the center of corrupt politics in cities. Drinking was costly to business, and hazardous to industries and vocations involving public safety. Prohibition, in spite of its partial enforcement, has added from five to ten per cent to the efficiency of American industry, and the effect upon the welfare of homes has been even more marked. For these social reasons, the Federal Council believes that the sober sense of the American people will see prohibition through to a successful issue."

THE WAY TO PEACE IN CHURCH AND IN STATE

By RT. REV. CHARLES H. BRENT

*Parts of a Sermon Preached at Canterbury Cathedral, at the Enthronement
of the Archbishop, November 25, 1928*

THERE are three simple duties, all of them extremely difficult, which the layman must perform as an indispensable contribution to Christian unity. First, recognizing that there is one Lord, one faith, one baptism, he can cultivate that inner spirit which will recognize every Christian of whatever name as a brother, beloved in the Lord. Immediately this is done, the barriers between party and party within the Church, between Free Churchmen, Roman Catholics and members of the Church of England fall away and unity is. As a boy, I was brought up in the strictest sect of the Pharisees. I now, in the closing days of my life, look upon it as one of my chief sins that I failed then, to recognize in the members of the Free Churches brothers beloved. I honestly thought that covenant with God was an external and formal thing, purely a matter of theological concept and ecclesiastical order, and that all outside the Church of England, on the right hand and left, could be saved only by a special act of God's mercy. If we judge the tree by its fruits, the same saintliness grows on the different branches of the church universal, and the same potentialities of goodness reside in all.

Secondly, we should endeavor to discover and openly admit the strong features of communions separate from our own. This is good strategy for battle. General Grant used to look for the strength of the opposing army and not discount it. If this is good strategy for war, it is equally good strategy for peace. It is only in this way that mutual respect between the churches can be developed. Ought we not to start within the borders of our own communion? I speak as a Catholic. Ours is a church which is inclusive rather than exclusive. There are represented within its legitimate freedom two main views, both of which have always been characteristic of religious life. There are those who are sacerdotal and sacramental, and there are those to whom the outer form means little, but who approach God by a direct ascent of the soul to Him. Both are equally social in their outlook. Why cannot each supplement, rather than bitterly oppose, the other, as, though God blessed both equally, and did not bless the one and curse the other?

Thirdly, we should cultivate that breadth of vision which breeds a loyalty that is first of all true to the Great Church Catholic, and only in the next place to our own communion. This is far from the spirit of indifferentism which professes loyalty to a great ideal in general, but is loyal to nothing in particular. It is rather the spirit which, being well rooted in faith in Christ as revealed in our own Christian group, is freed to study and to rejoice in the manifestations of God's Spirit wherever they may be.

I want to carry this conception of unity on to the relations between nation and nation. The same evils as in the churches separate us and cause war; the same conciliatory processes will unite us. As a boy, I looked on every people but those of the land of my birth with unbelievable arrogance. We were the chosen people, God's anointed. Those of the same racial stock but of independent political organizations were to be tolerated. The Chinese, Indians and undeveloped races were but curiosities, to be exploited where necessary for our advantage, and hardly to be dealt with as human beings, certainly not as brothers beloved. Patriotism was loud-shouting, the exaltation of our own national life to the disadvantage and humiliation of our national neighbors.

Times are slowly changing. Men can no longer hold such views with easy mind. International consciousness is gradually rising into an international conscience without abatement of genuine patriotism. We are slowly but inevitably beginning to view mankind as intended by God to be a family. No one can look on war or that which may lead to war with equanimity. Our attention is caught by such words as those of Erasmus: "War has glory only for the inexperienced"; or of Wellington: "War is not compatible with the teaching of Christ"; or of Lee: "I have largely wasted my life. The mistake began in my having a military education." So that the President of my own country in an Armistice Day address, which has provoked—justly provoked—much controversy, can say: "The whole essence of war is destruction. It is the negation and antithesis of human progress. No good thing ever came out of war that could not better have been secured by reason and conscience. Every dictate of humanity con-

stantly cries aloud that we do not want any more war. We ought to take every precaution and make every honorable sacrifice, however great, to prevent it."

As the theologians can go only so far without the active cooperation of the multitudes of unofficial Christians, so it is with statesmen in relation to the nation. The ordinary citizen has the major part of the task resting on his shoulders. There can be no breach of the peace in the modern state without the assent of the whole body politic. The citizen, therefore, must adopt and apply the same three principles in his consideration of the relationship of nations that the layman does in his concept of the unity of the Church. It is not merely that he must oppose war—the settlement by force and guile of international disputes—but he must espouse peace and peaceful ways—arbitration, conciliation and the spirit of brotherhood. First, he must embrace the truth that God had made of one essence all nations of men. It is not too much to expect him to look with intelligent eyes on the interests of other nations as he looks on his own. He must learn to value man as man, and not as American, English, Chinese or what not. Secondly, he must learn to rejoice in those fine characteristics

of other nations which distinguish them and individualize them, just as a man rejoices in the greatness of his friend. This is not to depreciate but to glorify patriotism. Boastfulness, whether in an individual or a nation, is a hateful thing.

The third fundamental principle to be adopted and applied is the hardest of all—to make our larger loyalty to mankind, and our lesser to our nation. For flabby internationalism I have no use. But I do believe that just as the individual lives for the family, the family for the community, the community for the nation, so the nation should live for mankind, if it is to achieve its destiny.

When that most tragic of all social misfortunes happens between nations, I mean misunderstanding, then is the opportunity of the citizen. He must recognize that, whatever difference there may be, it is a difference among friends, which can be worked out happily only by an honest and single-minded endeavor to understand. A Chinese proverb says: "Be not disturbed when you are misunderstood. Be disturbed when you misunderstand." It is possible for peace to reign only among men of goodwill. Nothing breeds goodwill—of which I would fain be an ambassador—like understanding.

A Letter from the National Education Association

Washington, D. C., January 15, 1929.

To the Ministers of America:

The thousands of schoolmen comprising the membership of the Department of Superintendence, and allied national organizations, are meeting in Cleveland, February 24 to 28 inclusive.

We are assembling to discuss *How the Public Schools Can Better Serve Democracy and Increasingly Produce a Higher Type of Citizen*. In this one terse sentence we are calling attention to the goal of American education, stating a major objective of the Church, and expressing the hope of good citizens everywhere.

It has always seemed to me that the ministers of all churches are a part of the "Uplift Faculty" of the public schools in the city of their residence, and it has always been my good fortune in my own work as a superintendent of schools to have had the undivided support of the clergy.

Out of this experience I take courage to ask you to lend your assistance at this time by a consideration of the topic, proposed above, on Sunday, February 24. Ministers and teachers are alike interested in the

preparation of our youth for living the abundant life intelligently. We are the two professional groups which society has set apart for the intellectual and spiritual training of its youth. The rapidly changing domestic, economic, and social order places unusual responsibilities upon us.

In response to this demand, our schools have become not merely places for the intellectual training of youth, but great service stations committed to the task of fitting boys and girls to meet the wholly new set of social, economic and domestic conditions. The changes of the last ten years have been revolutionary. The rising generation faces problems more bewildering in their complexity than those that have confronted any previous generation. Nothing less than the combined wisdom and cooperation of all character-building forces of society will suffice to render youth the service it has a right to expect.

I feel confident that we may count on your cooperation.

Fraternally yours,

FRANK D. BOYNTON, *President,*

*Department of Superintendence,
National Education Association.*

Creating Momentum for Federated Christianity

By MELVIN C. DORSETT

Director of Religious Education, Wichita (Kan.) Council of Churches

SPEAKING editorially of the Federal Council of Churches, the *Congregationalist* recently said, "If it fails, the hope of a united Protestantism largely fails with it; and if it goes on to new strength and achievements, its progress more than any other factor will mark the attainment of that end which every Protestant should have at heart—the establishing of unity in spirit and in effective Christian life and service in a fellowship that recognizes the elemental place of variety and freedom in Christian experience." This is a splendid statement of the purposes of the Federal Council. Far-seeing churchmen of every body are recognizing these purposes. The Federal Council has been established on a sound philosophy and has "sold" (if one may use a hackneyed phrase) its philosophy to many church leaders. So far, so good!

Every movement that has met with real success has had to do the same thing. There must be those who know the entire purpose of an organization and who serve because they are "sold." This group is always relatively small. Philosophy of organization is so intangible and so uninteresting to the masses. So many, who will follow a movement they can in a measure visualize, have no interest in studying out organizational policies. A movement, to win the masses, must appeal to their *imagination*. The Federal Council has won a fine, intelligent following. It must always have those who think through all the way if it is to accomplish its purpose. It needs to gain; also, through a wider distribution of the spirit of its program, a wider support than can be won by present methods. The day is now here for helping *the many* to *visualize* what their leaders are talking about.

The Y. M. C. A. has sold itself widely. The Y. W. C. A. has sold itself to the many. If you doubt this, check the financial budget of any local Council of Churches, item for item against theirs, and ask yourself "why?" Their program philosophy is not widely understood save by the few choice souls who have supplied the leadership for these prophetic movements. The programs have touched and won in themselves. The buildings, of course, give a real tangibility. Very vital, however, in all their contacts are their emblems. These have pictured in all their work their four-fold emphasis. Has it not had a part in your own thinking, leader though you are? Has it not, then, been even more needed in attracting the attention of the many less interested?

The Federal Council must "sell" to this country the most intangible program imaginable. The Council program is cooperation. It must have its beginning in the birth of a spirit to do things together, and can only live as long as that spirit does. The need, then, is for constant suggestion to the many of the source of that spirit and the purpose for which it lives.

As a group interested in promoting Christian unity, let us study together a concrete suggestion, just as a basis of understanding. Suppose that an emblem similar to the one shown on this page were to be adopted by the Federal Council. Suppose this emblem were beautifully reproduced on a silk



flag to be used by local councils for distribution to all member-churches. Would this help keep the basic ideas of the Christian unity movement in the minds of the many? Would it make the movement seem more real to them?

Suppose, then, that this same emblem were made available in varying colors from year to year on a celluloid button for financial campaign purposes? Would this help to distribute the load of the budget beyond the few understanding ones who now carry it?

Suppose that this emblem were made up as a small attractive pin to be worn by all staff members of the Federal Council and by all presidents and past-presidents of national, state and local organizations and major departments. Would this help to create a unifying tie? Would it make any feel as if they had a more recognized job? Would it help to create more willingness to follow on the part of the many, because they felt more that they were really part of something?

Suppose—you make that supposition. The writer has nothing to sell. He merely wishes to have a part in creating the forward-moving momentum of what the Federal Council of the Churches of Christ in America stands for. If this idea has value, think it over; change it; enrich it. When you are again assembled, present it, and allow definite fruition to come out of your thinking.

REPORT ON MARRIAGE AND THE HOME

THE first report of the Federal Council's Committee on Marriage and the Home has just been issued. It deals with "Ideals of Love and Marriage," and is given out by Bishop James Cannon, Jr., Chairman; Dean Howard C. Robbins, Vice-Chairman; and Dr. Worth M. Tippy, Secretary.

In an introductory statement, the Committee explains that the report is designed to prepare the way for later studies and practical recommendations on training of youth for marriage, safeguarding marriage, birth control, the rights of children, unhappy marriages and the problems of divorce. The present report does not deal with divorce, except to say that it is always a tragic failure of marriage, to urge pastors to be more careful about the remarriage of divorced persons, and to point out that the responsibilities of the Church and the State with regard to divorce are very different.

Since the ideal of love and marriage which a people holds is fundamental to all family relationships, the Committee has considered the problems of ideals first. It holds that the Church's great function is not its discipline, but its teaching, and that its work is in the realm of the spiritual forces which make it possible for men to realize ideals in character and conduct.

READJUSTMENT IS IN PROCESS

The report opens with a frank recognition of the disturbed condition of the home, the rising curve of divorce, and an apparent increase of laxness in the relation of the sexes, but the Committee finally questions whether there is really greater laxness than a generation ago. It thinks rather that a profound readjustment is taking place, due to the changing status of women, the effects of war and changing social and economic conditions. These changes preface better homes rather than social degeneration.

The ideal of love and marriage, the older American as well as the Christian ideal, is stated by the Committee in the following words: "Countless young people in this land have seen in marriage not only a monogamous relationship but an inspiring vision of devoted loyalty and life-long companionship between one man and one woman. Most of our young people love like that at one time or another, and all of them desire to do so. They have entered into a relationship in marriage which to them has been deeply and consciously rooted in sex experiences, and which they have thought of as natural but at the same time as spiritual; a relationship which, in the words of

Bishop A. C. Hall, 'is to be not only life-long but life-wide in its extensions.' These experiences were expected to culminate, and normally culminated, in the joys and responsibilities of parenthood. Ideally there could be no extra-marital sex relationships, either before or after marriage, and the union was expected by both husband and wife and by society to endure until death. Difficulties and hardships were expected as a matter of course, but they were accepted as a part of the undertaking and were to be met and overcome or endured.

"This is also the Christian concept of marriage, as stated by our Lord himself in words of extraordinary depth and power. A man, He said, in the Sermon on the Mount, is not to think adultery in his heart. He is to discipline himself as he would pluck out an offending eye. A man and a woman in marriage become one flesh—'They twain shall be one flesh'—that is to say, the union is organic. It is God who unites them, which means that it is a profound biological-spiritual experience which comes out of the depths of life. The union is for life: 'What therefore God hath joined together, let not man put asunder.' The cruel Mosaic law, which permitted a man to divorce his wife with no recourse for her, is abrogated: 'Moses, because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so.' He speaks in strikingly beautiful and sensitive words of how, 'He which made them at the beginning made them male and female,' and that, 'For this cause shall a man leave father and mother and shall cleave to his wife.'

A SOUND IDEAL OF MARRIAGE

"This concept of marriage prevails in the United States. It is sound, and should be preserved at whatever cost, especially since other and lower ideals are contending for supremacy. Young people are not deceived when they experience these profound emotions and these visions of mutual devotion. They are not meant to pass, although they often do; but to persist and to glorify life.

"A spiritual relationship between the sexes is part of a larger moral order. It is linked with belief in God, with purposefulness in the universe, with sacrifice, with the struggle for human life, with the higher idealism and faith of mankind. They finally persist or perish together in the heart. The growth of a cynical attitude toward love, such as that which now appears in much current literature, strikes at our civilization."

CRITICISM OF COMPANIONATE MARRIAGE

The report discusses the recent proposals of companionate marriage from the point of view of the Christian ideal. The following sentences carry the main criticisms:

"The chief danger of companionate marriage is that it puts sex desire first. Sex desire, although one of the normal instincts of the body and one of the most powerful, should never be put first. To do so is to degrade not only the mind but sex itself. Sex experience is wholesome to body and mind when it is under moral restraint, and when it is transmuted into a spiritual experience by love and devotion.

"Companionate marriage gives a wrong start to marriage by the ideal which it holds before the young. Instead of a life-long companionship which purposes to overcome all difficulties and welcomes children, it starts with self-regarding motives and raises doubt as to the future.

"Divorce by mutual consent, as proposed in companionate marriage, is of greater concern and danger to women than to men. Women are tied to children as men can never be, and most women are badly handicapped for self-support after years of work in the home. Possibly, also, women love more deeply and permanently than men, and therefore suffer more from the sundering of ties.

"The Committee, believes, therefore, that the effect of companionate marriage would be anti-social. The sex instinct is not to be set free, but to be kept under control. Marriage should set out to be permanent. Companionate is a noble word, but all that it connotes of comradeship exists between all men and women who are well mated."

NEXT STEPS

In discussing next steps, the Committee recommends that "the Church should lift up the Christian ideal of marriage with all the power of its great influence, and that it should throw about it every possible religious sanction. The ideal of a marriage for life is the only union which the Church can teach."

Pastors are urged to bring to bear the spiritual resources of religion and the influence of the Church for the strengthening of unhappy homes, and to study assiduously to prepare themselves for such difficult work.

"Stunt weddings" are condemned as disgraceful.

The "marrying parson" who intrigues for weddings and commercializes his office should reform himself or be disciplined.

Pastors should be more careful about the marriages they perform, especially between divorced persons of

other communions, and runaway couples. "The churches should more and more get together in these matters and act by common standards."

Fathers are urged to give more time to the home, and to learn home economics, since in these days increasing numbers of women seek self-support and self-expression in work outside the home. Mothers need to get away from the home and to have outside interests, as well as to meet the children when they come home from school. The Committee deprecates deferred marriages due to economic causes, and approves the idea that the wife may continue to work after marriage, but in such cases warns against the delay of children because of the long period of the development of human offspring.

A genuine spiritual life in the home is considered of first importance to any advance. The report emphasizes the fact that the maintenance of a successful home is a high accomplishment, demanding the best that is in men and women, and that it requires daily consecration, daily thoughtfulness and daily "practice of the Presence of God." "The child needs the divinest home earth can offer."

FUTURE OF THE HOME

The report, on the whole, is hopeful for the future of the home.

"When the disturbing facts to which reference has been made and others which have not been mentioned have been looked in the face, society, it is the judgment of the Committee, need not fear for the ultimate future of monogamic marriage. The home is not an artificial institution, but has grown out of the deepest and longest experiences of the race. It has come out of the need of men and women for each other, out of primeval cooperation in life and work without which the race could not have survived, out of the paramount need that children shall have loving care by both parents during the long period of the growth of human offspring.

"Life in the home, in spite of difficulties which it would be folly to minimize, still offers and doubtless will always offer the best environment for children, and at the same time the greatest happiness to most men and women, the strongest influences for character-building and the best security against the hazards of loneliness, sickness and age."

The motion pictures which have been included in the recommendations of the Church and Drama Association this season are:

The Viking	The Singing Fool
The Battles of Coronel and Falkland Islands	White Shadows in the South Seas
Four Devils	

HOW THE CHURCHES GAVE IN 1928

THIS statement contains answers to questions submitted by the United Stewardship Council to the officials of the communions named below. The amount received for benevolences is "from living givers." The amounts in Column "I" include not only gifts from living givers but also income on permanent funds, legacies, and any other sums that may have been received.

A Communion	C PER CAPITA GIFTS				F Total Gifts for Budget Benevolences	G Total Gifts for Denominational Benevolences	H Total Gifts for Congregational Expenses	I Total Gifts for All Purposes
	B Budget Benevo- lences	D Denomi- national Benevo- lences	E Congre- gational Expenses	F All Purposes				
1. Presbyterian, U. S. (S)	\$10.41	\$12.40	\$23.18	\$35.58	\$4,628,817.00	\$5,513,747.00	\$10,312,726.00	\$15,826,473.00
2. Baptist Convention of Ontario and Quebec....	7.07	.....	28.64	37.89	459,352.00	.....	1,861,538.00	2,462,708.00
3. United Presbyterian ...	6.44	9.36	23.70	35.55	1,128,727.00	1,639,382.00	4,150,165.00	6,224,733.00
4. Reformed in America..	5.63	8.58	26.34	38.52	878,056.00	1,338,866.00	4,111,947.00	6,011,833.00
5. Presbyterian, U. S. A...	4.99	6.21	25.25	39.11	9,575,506.00	11,921,424.00	48,453,787.00	75,054,538.00
6. United Church of Canada	4.72	6.11	20.83	27.68	3,011,523.00	3,893,593.00	13,289,224.00	17,654,901.00
7. United Lutheran	4.41	.....	19.56	23.98	4,109,735.00	.....	18,247,450.00	22,368,113.00
8. Lutheran, Other Synods	4.41	.....	14.27	18.69	4,385,231.00	.....	14,176,080.00	18,561,081.00
9. Lutheran Synodical Con- ference	4.41	.....	15.85	20.26	3,698,328.00	.....	13,324,433.00	17,022,778.00
10. United Brethren in Christ (Old Constitu- tion)	4.32	.....	14.75	19.04	76,284.73	.....	259,973.40	335,658.45
11. Evangelical Church	4.16	5.66	23.64	30.44	908,192.06	1,234,037.50	5,163,834.06	6,634,343.83
12. Baptist, North	3.85	4.39	17.80	23.76	5,435,868.32	6,198,825.00	25,150,524.00	33,566,316.85
13. Protestant Episcopal ...	3.62	5.66	34.11	38.69	4,319,068.59	6,750,340.27	40,628,013.47	46,088,274.32
14. Methodist Episcopal	3.53	4.25	19.90	24.81	14,069,284.00	16,910,564.00	79,238,203.00	98,758,030.00
15. Congregational	3.31	4.07	23.75	30.95	3,076,663.00	3,779,199.00	22,056,818.00	28,736,212.00
16. Methodist Episcopal, S..	3.28	5.34	10.92	16.70	8,461,273.31	13,768,782.95	28,125,728.00	42,837,697.00
17. Brethren	3.25	3.93	19.50	23.47	428,811.00	518,947.00	2,571,425.00	3,090,372.00
18. United Brethren in Christ	2.92	3.64	13.51	17.51	1,157,913.00	1,441,131.00	5,348,304.00	6,930,435.00
19. Disciples of Christ	2.74	3.53	10.59	13.97	4,461,236.63	5,753,698.56	16,292,564.77	22,046,263.33
20. Reformed, United States	2.66	4.11	15.65	20.11	947,278.79	1,462,880.00	5,574,547.00	7,161,521.00
21. Christian	2.39	3.78	12.39	16.11	228,514.00	351,613.00	1,183,719.00	1,539,298.00
22. Evangelical Synod	2.05	2.61	23.46	27.07	508,883.84	646,966.71	5,809,569.11	6,702,967.53
23. Moravian, North .....	.....	12.88	48.77	72.53	.....	236,552.23	895,654.04	1,332,206.27
24. Evangelical Lutheran Augusta Synod of N. A.	.....	4.71	19.19	23.90	.....	1,060,448.25	4,323,253.97	5,383,702.22
25. Baptist, South .....	.....	2.09	8.53	10.62	.....	7,904,778.00	32,133,481.00	40,038,259.00
	3.57	4.52	17.30	23.30	\$75,954,546.27	\$92,325,775.47	\$402,682,961.82	\$532,368,714.80

Y. W. C. A.—{ Foreign\$ 372,648.00
Home 2,152,460.00

Y. M. C. A.—{ Foreign\$1,867,500.00
Home 1,129,200.00

Second National Study Conference of the Churches on World Peace

THE churches are now confronted with the task of formulating a policy of peace education capable of meeting the new world situation that will follow the coming into effect of the Pact of Paris. A second national Study Conference of the Churches on World Peace has therefore been called to meet in Columbus, Ohio, March 6-8. The general theme of the Columbus Conference will be "what are the next steps toward a warless world, which the churches of America should now advocate in order to make effective the spirit and ideals of the General Pact of Paris?" It will be one

of the purposes of this Study Conference to scrutinize the policies of the United States from the standpoint of Christian ethics, with a view to recommending to the churches certain concrete suggestions regarding policies which will help the United States to carry out fully the promises made and the duties assumed in the ratification of the Peace Pact. The Conference will also study and evaluate the peace education materials, methods and programs of the several churches and formulate new policies of peace education in keeping with the requirements of the new international situation.

The Conference will be subdivided into three discussion groups. While considering the problems arising under the general heading of peace education, these groups will be organized on the basis of age interests—elementary, adolescent and adult. While considering the religious, social and political problems arising out of the current international situation, the Conference groups will discuss the three general themes: security and disarmament, the economic aspects of peace, and the question of organizing the world for peace.

The data book now being prepared by the Federal Council's Commission on International Justice and Goodwill, for the use of the delegates attending the

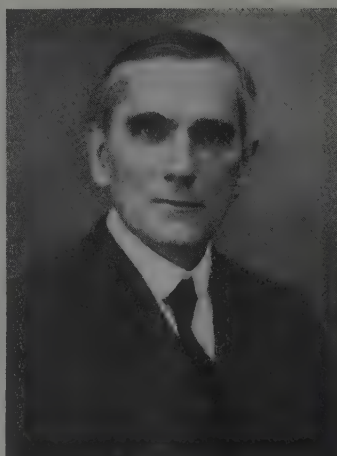
Columbus Conference, contains valuable factual material with regard to disarmament, immigration, the inter-allied war debts, foreign investments and economic imperialism, the Monroe Doctrine, the relation of the United States to Caribbean countries, the League of Nations, the World Court and the various treaties now awaiting ratification by the Senate. Similarly, the Commission on Christian Education is preparing a pamphlet interpretative of the existing peace education programs of the various communions. The Columbus Conference is being convened at the call of the National Committee on the Churches and World Peace, of which Bishop William F. McDowell is Chairman.

Federal Council's Executive Committee Organizes for a New Quadrennium

ON JANUARY 11, the first meeting of the Executive Committee of the Federal Council of Churches, as constituted by the appointments made by the authorities of the constituent communions for the ensuing quadrennium, was held in New York City. In the election of Rev. Walter L. Lingle, D.D., as Chairman of the Executive Committee for the coming four years, the Council has added to the confidence already established by the election of Bishop McConnell as President.

Dr. Lingle is one of the outstanding figures in the Presbyterian Church in the United States (Southern) and a former Moderator of the General Assembly of that body. A graduate of the Union Theological Seminary of Richmond, Va., he has been honored by the degree of Doctor of Divinity from Davidson College, N. C., and the degree of LL.D. from Southwestern Presbyterian University. He has held important pastorates in the South, and served also as Professor of Church History and Missions in the seminary from which he was graduated. Since 1924, Dr. Lingle has been President of the Training School for Lay Workers established at Richmond, Va., by the General Assembly of the Presbyterian Church in the U. S.

As Vice-Chairmen, the Executive Committee chose Dr. W. I. Wishart, Pastor of the Eighth United Presbyterian Church of Pittsburgh, and a former Moderator of the General Assembly of the United Presbyterian Church; Bishop Charles H. Phillips of



WALTER L. LINGLE

the Colored M. E. Church, Cleveland, Ohio, and Mrs. Orrin R. Judd, of Brooklyn, President of the Council of Women for Home Missions, and one of the leaders in the rural activities of the Northern Baptist Convention. In the absence of Dr. Lingle at this preliminary meeting, Dr. Wishart was the presiding officer. On recommendation of a nominating committee, which had been appointed at the meeting in Rochester, the General Secretaries and secretaries of commissions who had been serving hitherto were re-elected to their respective offices.

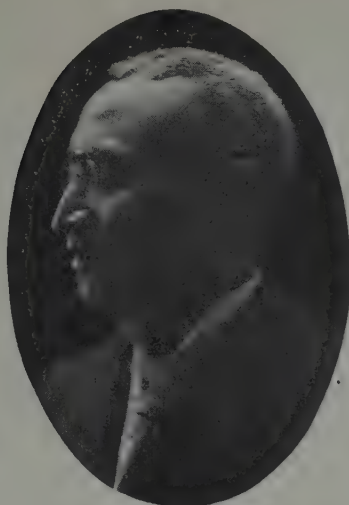
Reports were received of the nominations made by the various denominations for their representatives upon the Administrative Committee, now in process of appointment.

Final action was taken, in line with the preliminary recommendation of the Quadrennial Meeting at Rochester, recognizing the United Stewardship Council of the Churches of Christ in the United States and Canada as affiliated with the Federal Council.

The subject which elicited the most interest in the Executive Committee was the proposal that a definite plan should be adopted for assisting local churches of all denominations in the cultivation of the devotional life. Many members of the Executive Committee urged the importance of providing in the Federal Council some central agency through which various efforts now being made to develop the spirit of



W. I. WISHART



BISHOP C. H. PHILLIPS



MRS. ORRIN R. JUDD

worship should be helpfully related to each other. A committee was appointed to study the whole problem and to make a report in the not distant future.

A call for emphasis in the churches on March 3, the day preceding the inauguration of the new President of the United States, on the observance of the

prohibition law, was adopted, as reported elsewhere in this issue of the BULLETIN.

Action looking toward sympathetic cooperation with the Community Church Movement and for an additional conference with its representatives was also taken.

SCIENCE TAKES A HAND IN RACE RELATIONS

WITH a volume of scientific data as large as a telephone book, each of the 200 delegates who attended the National Interracial Conference at Washington last December was well supplied in advance with facts based on research. These studies covered the problems of health, education, industry and agriculture, housing, recreation, law observance and administration, citizenship and race relations, and were the basis of the presentation and discussion. The conference was under the guidance of a strong Executive Committee, representing sixteen sponsoring organizations, with Miss Mary van Kleeck of the Russell Sage Foundation as Chairman, Dr. George E. Haynes of the Commission on Race Relations of the Federal Council as Executive Secretary, and Dr. Charles S. Johnson of Fisk University, formerly of the National Urban League, as Research Secretary, with the advice of a Research Committee of national experts, of which Graham R. Taylor was Chairman. The presiding officers of the sessions were Dr. R. R. Moton, Principal, Tuskegee Institute; Dr. Mordecai Johnson, President of Howard University, Miss Mary van Kleeck, Chairman of Discussion.

The skilful planning was evidenced in the method of procedure. Each topic was presented by an expert in the field, followed by interpretative comment on some of the practical problems involved. This part of the program consumed less than an hour. Mem-

bers of the entire Conference were then furnished with cards for writing out their questions during a brief period of quiet. During ten minutes of intermission, a committee classified these questions according to the points of the subject they touched. The Conference then gave the remainder of the session of about two hours to discussion of these points of interest, each member being limited to about three minutes.

In order to keep the Conference within a size that made effective discussion possible, delegates only were admitted to the morning and afternoon sessions, which were held in the Department of the Interior, but at the evening sessions at Howard University interested guests were also included.

A primary aim of the Conference was to challenge existing opinion in many fields. In the matter of health and susceptibility to disease, for instance, Dr. Louis I. Dublin, of the Metropolitan Life Insurance Company, stated that, from his study of death- and morbidity-rates among Negroes, he has concluded that these are primarily dependent upon livelihood and environment. The rapid improvement in these directions is having a large effect on Negro health, and the Negro's "expectation of life" today is the same as that of the white man of thirty years ago. In summarizing the Conference at the final session, Miss Mary van Kleeck, of the Russell Sage Foundation and

general chairman of the Conference, pointed out what it might have meant to the whole Negro race if this one fact had been accepted thirty years ago, when life insurance was refused them because of wrong ideas in regard to susceptibility to disease. Miss van Kleeck went on to say that mistaken ideas as to the inability of the colored race to absorb education had for many years influenced the type of schools provided; that mistaken ideas in regard to the Negro's susceptibility to crime affect the chance for justice of every colored man arrested or taken into court, and pointed out that ideas based on the real facts disclosed in the Conference might be equally potent in the other direction. It remains for the organizations represented at the Conference and all other organizations and individuals interested in the welfare of racial groups to put into effect the facts which were brought out in Washington.

The attitude of the churches in regard to race relations came in for some question and criticism, on the one hand; and on the other hand there was a grateful recognition of the large part played by the

Federal Council's Commission on Race Relations in its generous gift of the time of Dr. Haynes, who was largely responsible for the idea of the Conference, and who served as its Executive Secretary. A concrete suggestion was that a study be made as to the attitude of the denominations in regard to admitting people of other races into membership.

In reporting the Conference for the *Survey*, Alain Locke, of Howard University, sums it up as follows: "The Conference opened the way for an abiding realization that the Negro problem is not sectional but national; that it differs only in degree and emphasis between North and South; that it cannot be either exclusively the white man's burden or the black man's burden, but is fundamentally interracial, both in its negative handicaps, its joint responsibilities and its possible positive benefits. That, further, it is neither exclusively educational, economic nor political, but a composite; and that religious and secular, philanthropic and public agencies must conjoin in resolving it."

KATHERINE GARDNER.

DePauw Abolishes Compulsory Military Training

COMPULSORY military training has been abolished at DePauw University. President G. Bromley Oxnam, in announcing the changed status of the R. O. T. C. at that institution, made the following statement to the members of the faculty:

"This action has been taken because of a number of compelling reasons, among which are the following:

- "1. DePauw University is one of the educational institutions of the Methodist Episcopal Church. At the General Conference of the Methodist Episcopal Church, held in Kansas City in May, 1928, the following action was taken: 'We are opposed to all military training in high schools and to compulsory military training in colleges and universities.' The same body, in its official pronouncement on World Peace, found in paragraph 598 of the 1928 Discipline, said: 'The agencies of our church shall not be used in preparation for war. They shall be used in preparation for peace.' The abolition of compulsory military training, therefore, is an action necessary to bring an agency of the church into harmony with the official position of the church as expressed by its supreme law-making body. . . .
- "3. I am opposed to compulsory military training for pedagogical reasons. There is nothing so essential in the course material itself that a candidate for a Bachelor's degree in Arts should be required to take the basic courses in military science. Furthermore, the objective of the teachers of DePauw University is not to prepare men for war, but to prepare men for higher service to society.
- "4. I do not think that compulsory military training can be justified from the standpoint of preparedness itself. True

preparedness is preparedness for peace. Military preparedness is preparedness for war. The fundamental assumption beneath military preparedness is that war is inevitable. While affirming hatred for war, the advocates of military preparedness create a mind-set that assumes its inevitability. Building upon that assumption, they create plans that are in actuality preparedness for war. Compulsory courses in international understanding can be justified with far more assurance from the standpoint of guaranteeing peace and security than can courses in military science.

- "5. I am opposed to compulsory military training also upon patriotic grounds. To compel the college men of America to take military training approaches dangerously near to class legislation. Class legislation is an un-American principle. There is also sufficient evidence to justify the statement that there is a strong tendency in military circles to identify preparedness-for-war measures with patriotism and to insist at the same time that preparedness-for-peace measures are unpatriotic. This has gone so far in some quarters that advocates of preparedness-for-peace have been denied the right to speak on campuses, and the advocates have been stamped as un-American. The time has come to identify patriotism with those activities that lead toward the enrichment of the life of all the people, to identify it with those measures that seek to create international understanding, to identify it with those endeavors that seek to establish some form of world organization from which world law and order may come, to identify it with those constructive movements that seek to abolish war from the face of the earth, and to identify it with a love of country that manifests itself in the desire to have America lead in world service to the end that peace and goodwill may rule upon the earth. Such identification is in itself but loyalty to the finest traditions of America, and but keep-

ing faith with the boys who sleep beneath the crosses in France and who believed that they fought in 'a war to end of war.

"Personally, I do not hold the view of the pacifist as that term is generally used today. I believe the use of force under judicial sanction can be justified. However, I am convinced that even in international affairs, wherein in days to come we may use an international police force, nevertheless real advances will be made through the development of the technique of conciliation rather than by force or coercion. I am particularly anxious to abolish reliance upon force in the settlement of difficulties, for the reason that

a generation that is taught to use force to settle international problems is very likely to rely upon the same method to settle industrial problems. This by all means must be avoided. I am, therefore, interested in graduating people from DePauw University who are possessed of world minds, intimately acquainted with the peoples of the world and pledged to a new method of settling international disputes, namely, the use of the intelligence instead of the sword. I refuse to compel students to take courses in military science, when the course material is prepared by the War Department and is not subject to faculty review."

Home Mission Leaders in Council

THE Annual Meeting of the Home Missions Council, held January 9 and 10 in the First Presbyterian Church, Atlantic City, N. J., had an excellent attendance of representatives of its constituent boards, and a spirit of harmony prevailed at all sessions.

With the cooperation of the *Christian Herald* the architects' division of the Committee on Church Building exhibited at Atlantic City the prize-winning and honorable-mention designs of church buildings entered in the first Annual *Christian Herald* Church Building Competition. A meeting of this division was held the day preceding the annual meeting, in which the manufacturer, builder, lighting expert, study of acoustics and materials, and subjects of architectural interpretation were included. This group of church architects is emphasizing good church architecture in order that church worship may be strengthened and reinforced.

The Committee on Rural Work urged upon all the constituent groups a better support of the rural pastors' interdenominational schools, especially through provisions for scholarships which will enable their rural pastors to attend interdenominational summer schools, and also through a wider attendance on the part of their field executives. It was also suggested that, where possible, the constituent groups observe a Rural Life Sunday on the fifth Sunday after Easter, and that prayers be offered on that day for the fruits of the soil and also for the husbandman.

At the joint session of the Home Missions Council and Council of Women for Home Missions, reports were presented concerning the work of interdenominational religious work directors at Government Indian Schools, the work of the Joint Committee on New Americans, and the progress made by the Interde-

nominal Council on Spanish-Speaking Work. The Joint Committee on Comity and Cooperation reported on the progress that is being made with the Five-Year Program of Survey and Adjustment in thirteen states, as outlined on another page of the BULLETIN.

Dr. William Adams Brown of Union Theological Seminary, in a splendid address, emphasized the need of creating at strategic points centers of Christian activity, to be carried on in the name of no one particular denomination, but of the Church as a whole. He called attention to the fact that the great obstacle to be overcome is irreligion, not rival religions. One of the great responsibilities of the Home Missions Council, he said, is the organizing of group conferences which will face the home mission task as a whole.

Dr. Edward D. Kohlstedt, Corresponding Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, made an inspiring address on the work of the church in the city. He said, "Doubtless the American city presents to the Church of Jesus Christ the most intricate and difficult of all city tasks. In addition to the usual issues with which we must reckon in every populous center, the average American city must reckon with its quota of peoples from all climes and all nationalities with their racial peculiarities, their social and religious prejudices and frequently their clannish traditions of the fatherland. This task must be solved by the Church of Christ, in the last analysis, not through the denominational medium exclusively, but by the Church of Jesus Christ, united and strong, reaching every quarter of every great municipality with a message which throbs with vitality and hope for every human heart."

CHURCHES REJOICE ON RATIFICATION OF PACT OF PARIS

ON THE day following the Senate's ratification of the General Pact of Paris, renouncing war as an instrument of national policy, January 15, Bishop William F. McDowell, Chairman of the Washington Committee of the Federal Council of Churches, and Dr. Charles S. Macfarland, General Secretary, sent the following telegram to all secretaries of state and city councils of churches throughout the United States:

"In compliance with the spirit of the action taken by the Quadrennial Meeting of the Federal Council of Churches, will you request the churches of your city to observe ratification of the Peace Pact on Sunday, January twentieth?

"We regard the Pact as a highly significant step toward enduring world peace, raising a new bulwark against the war menace by stressing obligation to use only the agencies and procedures of peace for solving all international controversies.

"Let church bells be rung, songs sung, prayers of thanksgiving be offered and petitions for help from God that our nation may ever follow the spirit and meaning of the Pact."

It is in that spirit of rejoicing that the churches view the ratification of the Paris Pact by the Senate, thus paving the way for the more general acceptance of this treaty by the other powers. The churches are not blind to the fact that the treaty was almost "talked to death" in the Senate, nor are they unmindful of the rather damaging interpretations that have been read into the treaty by a few of the diplomats of the various nations. It remains true, however, that none of these interpretative statements or qualifying reservations has been made a part of the treaty. As ratified by the Senate, the Paris Pact plainly and unequivocally states that "the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, . . . shall never be sought except by pacific means."

The language of the treaty itself, church leaders are saying, will bulk larger and larger in the thinking of humanity as the years roll on, and the interpretative speeches made in the Senate be forgotten. So, too, will other qualifying speeches made in other legislative assemblies around the world. What will never be forgotten is the fact that the United States, on January 15, 1929, solemnly agreed, in cooperation with other nations, to renounce war and to employ only pacific means for the settlement of international disputes.

The negotiation of the Pact represented the emergence of a new influence in the shaping of international policies, namely, an enlightened and insistent public opinion. The apparent willingness of the diplomats to draw up an instrument renouncing war is regarded as reflecting the will to peace now registering itself in the thinking of the people of every land. A public opinion that is strong enough to make possible the negotiation of a treaty of this kind ought to be strong enough to insist that its commitments shall be scrupulously observed by the nations.

And more than that, now that war is to be renounced, it is reasonable to expect that it will be next to impossible to make the people enthusiastic over the continued maintenance of competitive military establishments. The same voice that summoned the nations to renounce war should presently be heard summoning the nations to cut down the size of their implements of war. The eyes of the world will be turned toward Geneva in April, when the League of Nations' Preparatory Disarmament Commission takes up its task of clearing the ground for the convening in the not-distant future of a World Disarmament Conference.

At a hearing on the Peace Pact in the House of Representatives, a delegation from the Federal Council was present by the special invitation of Hon. Hamilton Fish, of the Committee on Foreign Affairs, and presented the supporting actions taken by the church bodies.

PAN-AMERICAN PEACE PLEDGES ALSO HAILED

A new day seems ready to dawn in the relations between the United States and the nations of Central and South America. It is not so much that problems are being solved as it is that a new spirit of confidence and goodwill is being developed. On no other basis would it have been possible to negotiate the inter-American treaties on conciliation and arbitration signed in Washington on January 4. On that day the representatives of twenty American states affixed the signatures of their respective governments to two documents that seem destined to change for the better the political temper of the Western Hemisphere.

In both of these documents, the General Treaty of Inter-American Arbitration and the General Convention of Inter-American Conciliation, war is condemned as an instrument of national policy. In the arbitration covenant, the high contracting parties bind themselves "to submit to arbitration all differ-

ences of an international character which have arisen or may arise between them . . . which are judicial in their nature." In the conciliation covenant, the high contracting parties agree to submit "to the procedure of conciliation . . . all controversies of any kind which may arise between them . . . and which it may not have been possible to settle through diplomatic channels." Both of these treaties remain in force indefinitely. Secretary of State Kellogg was amply justified when he described these two multilateral pledges of peace as "the most advanced and complete ever adopted by the nations of the world."

The Executive Committee of the Federal Council of Churches, similarly impressed with the significance of these Pan-American peace pledges, adopted a statement at its meeting on January 11, noting "with deep satisfaction the achievements of the Conference in the drafting and signing by the representatives of twenty American republics of two general treaties of a far-reaching character." The statement further said:

"As representing the constituent bodies of the Federal Council, this Committee extends to President Coolidge and to Secretary Kellogg and to all the members of this Pan-American Conference, its hearty congratulations, and it pledges the churches to the support of the spirit and the undertakings of these treaties."

Only domestic questions and those affecting the interests of a non-signing state are made exempt from the jurisdiction of the Pan-American arbitration treaty. No reference is made, happily, to questions involving "vital interests" and "national honor."

Under this arrangement it will not be necessary to secure the approval of the Senate in each specific case involving arbitration between this country and the other powers signatory to the treaty. In 1905, President Roosevelt submitted the Root Arbitration Treaty with France to the Senate for ratification. This treaty stated that the high contracting parties would in each individual dispute draw up an agreement defining clearly the matter to be arbitrated and the scope and powers of the arbitrators. The Senate, over President Roosevelt's indignant protest, amended the treaty, substituting the word "treaty" for "agreement," thus giving to that body the right of blocking the processes of arbitration, if it chose to do so, inasmuch as a "treaty" would call for ratification, whereas an "agreement" would not. As far as the Pan-American arbitration treaty is concerned, the approval of the Senate will not be required for each specific case.

It is to be noted, too, that in the General Convention of Inter-American Conciliation, the commissions of inquiry may initiate conciliation "on their own

motion when it appears that there is a prospect of disturbance. . . ." Heretofore, conciliation could only be invoked at the specific request of interested parties. A highly significant precedent was established when the Pan-American Conference intervened, on its own initiative, for the composing of the differences recently existing between Bolivia and Paraguay.

Bishop McDowell Again Chosen Washington Chairman

AT A MEETING of the Washington Committee of the Federal Council of the Churches of Christ in America, held in its offices in the Woodward Building on January 17, officers were elected for the ensuing quadrennium, as is customary. Bishop William F. McDowell was again chosen as the Chairman. He has served in that position for twelve years. Norton M. Little was elected Vice-Chairman and Dr. W. L. Darby was reelected as Secretary.

The Secretary reported that during the past few months very satisfactory contacts had been made with the various departmental officials and representatives in Washington.



Dr. Yui Tells of New China



DAVID Z. T. YUI

A NEW CHINA is in the making. That fact has been heralded throughout the world within recent months. There is no doubt but that Nanking has become the center of a far-reaching political and social reformation. The curtain has fallen upon the past. The Civil War is over. What of the future?

Dr. David Z. T. Yui, General Secretary of the Chinese Y. M. C. A., and Chairman of the National Christian Council of China, ably answered that question at a recent luncheon given in his honor in New York City. Dr. Yui has recently declined many offers of high distinction, including the Portfolio of Foreign Affairs, the Ministry of Education, and the Ambassadorship to Great Britain. Speaking of "The New China," Dr. Yui said, "A conference of the leaders of the Nationalist Government is now being held in Nanking. This conference hopes to organize all of

the separate and independent army units into one national army under the command of the Central Government. In this way the influence of the war lords will be effectively curbed. It is hoped, too, that we will be able to cut down the size of our army. We have 2,000,000 men under arms in China today. That is too large an army for China, or for any other country. We are planning to cut down this military force by at least fifty per cent. Finally, this conference hopes to achieve the unification of China's finances.

"Politically, we are a united people. Never again will we permit our country to be divided, either by ourselves or by others. We are determined, as far as our educational policies are concerned, to combat the eighty per cent illiteracy of our country.

"We shall respect all religions, granting to each individual the right to express and to follow out his own religious ideals. The attempt of the Soviets to initiate an anti-religious movement in China was a dismal failure. We are a profoundly religious people, by instinct, by tradition. We are only anxious that full religious liberty shall be granted to one and all."

It was stated by Dr. Yui that of the ten cabinet ministers six of them had been educated in American colleges, while seven of them were professed believers in the Christian religion.

Encouraging Advance in Survey and Adjustment of Churches

WHEN the National Conference on Church Comity adjourned at Cleveland a year ago, there were doubtless many who were skeptical as to whether the forward-looking plans embodied in the "Five-Year Program of Survey and Adjustment," adopted jointly by the Home Missions Council, the Federal Council of Churches and the Council of Women for Home Missions, would actually be carried out in any effective way.

The results of even twelve months are sufficient to make it clear that the program is being pursued vigorously, and is fraught with great possibilities.

In one state (New Hampshire), an every-community survey has already been completed for the entire state, carried on under the auspices of the New Hampshire State Council of Churches. The survey has been presented to a state-wide conference, and detailed recommendations for adjustment, covering practically all towns in the state, are to be considered by the Committee on Comity, appointed by the State Council. The survey for New Hampshire has been printed by the Home Missions Council under the title,

"Every-Community Survey of New Hampshire," the report having been drafted by Rev. Hermann N. Morse, who is Supervisor of Surveys for the Home Missions Council, and Rev. L. Dewey Burham, Secretary of the Council of the Churches of Christ in New Hampshire. This report is a graphic rehearsal of the situation in the state, together with appendices listing the towns that are inadequately churching, adequately churching, or over-churching.

Among the conclusions of the survey were the following:

"It is impossible to escape the conclusion that there must be a further elimination of existing churches. It seems unwise to leave this to be worked out on the basis of a process of attrition. Where a weak church is in competition with a strong church able to serve the entire community the withdrawal of the weak church is the wisest plan ordinarily. Where the competition is between a number of churches, none of which is strong enough to serve the entire area, the best solution seems to be either the federation of the churches or assignment of responsibility to one de-

nomination which is best able to command the support of the entire community. Where competition is between a number of churches which are equally strong, the solution is either federation or a cooperative program on some form of Larger Parish Plan emphasizing extension and a broader service. Where overchurching takes the form of a group of scattered churches, all more or less weak, an interdenominational Larger Parish Plan seems the only feasible way out."

In several other states, encouraging plans are under way, the situation at present being summarized as follows by Dr. William R. King, Executive Secretary of the Home Missions Council:

In Colorado, the Every-Community Survey is under way in thirty counties, under the direction of the Colorado Council of Churches.

In Connecticut, the survey of one county is being made by a special foundation. At the completion of this work, a state conference will be called, and the survey inaugurated for the entire state.

In Kansas, a survey of four counties is in progress, under the direction of Professor Walter A. Burr of the State College of Agriculture. A conference is scheduled for February to consider plans covering the entire state.

In Kentucky, various surveys have been made under the direction of the newly organized Council of the state, including a survey of ten counties, which was presented to the annual meeting of the Council in October.

In Maine, a state-wide survey of religious conditions is projected as a part of a comprehensive study of the state being sponsored by the State Development Commission.

In Minnesota, the inauguration of the survey has been approved, and a Survey Committee has been appointed, which will meet early in February to make its plans.

In New York, the Presbyterian Synod has formally requested the Home Missions Council and the State Council of Churches to make a state-wide study of town and country conditions. Under the direction of the State Secretary, work has been begun in two counties. It is proposed in the near future to study particularly the counties adjoining the Hudson River Valley.

In North Dakota, the State Council has appointed a survey committee and selected 14 counties for the initial study.

In Oklahoma, the five-year program was approved at the state-wide meeting held in November, and a survey committee has been appointed. It is proposed to make a special effort in this state because of the variety of situations which it presents and the rather unusual conditions of both overlapping and overlapping.

In Oregon, the newly organized Council of Home Missions approved the five-year program and appointed a survey committee. Sixteen counties were selected for the survey and were allocated to the members of the committee.

In Pennsylvania, the survey is in process under the direction of the Comity Commission of the State Council of Churches. Work has been completed in 312 communities, covering 12 counties, and is well under way in 7 or 8 other counties. A meeting of the Comity Commission is to be held early in February to review the surveys already made and to make definite recommendations for adjustment.

FELLOWSHIP OF PRAYER IN WIDE DEMAND

THE 1929 edition of the *Fellowship of Prayer*, prepared by the Federal Council's Commission on Evangelism and Life Service, for use during the Lenten season, bears the title, "The Christian's Heritage." The booklet contains a scripture reading, meditation and prayer for each day, beginning with Ash Wednesday and continuing through Easter. The topics around which the readings and meditations center for the successive weeks are as follows: "Myself," "My Work," "My Home," "My Church," "My God and Father," "My Master and Brother."

This manual, which as in other years is already in great demand for devotional use in churches of all communions, has been prepared by Rev. Clarence Hall Wilson, of the Congregational Church of Glen Ridge, N. J. It is circulated at the nominal figure of three cents each, or two cents each, if twenty-five or more copies are ordered at one time. Many local churches are securing the booklets for distribution throughout their membership.



Dr. William W. Peet, representative of the Federal Council of Churches in the Near East for two years, in company with the Catholicos of the Armenian Church at the latter's headquarters at Etchmiadzin. The rug at the right portrays the Armenian Cathedral at Etchmiadzin. The photograph was taken in June, 1927, having just reached Dr. Peet in a belated letter from Armenia.

Women Mark New Stage in Missionary Cooperation

THE annual meeting and twentieth anniversary of the Council of Women for Home Missions, held January 9-10 at Atlantic City, combined reminiscences with much planning for advance.

Preceded by an informal "Get Acquainted" meeting for all delegates to the Home Missions Council and Council of Women for Home Missions, there was a dinner for women delegates at which Mrs. May Leonard Woodruff told of beginnings. Besides Mrs. Woodruff, those present who were members of the Council during the first year of its existence were Mrs. Philip M. Rossman, Mrs. D. E. Waid and Miss Miriam L. Woodberry.

Mrs. George W. Coleman, President from the beginning in 1908 through 1915, was made Honorary President, a newly created position. Her absence and that of Mrs. Fred S. Bennett, President from 1916 through 1923, were keenly regretted. Mrs. Bennett continues as a member-at-large on the Executive Committee. Mrs. Orrin R. Judd, Treasurer during the past nine years, was elected President to succeed Mrs. John Ferguson, who served from 1924 through 1928. Mrs. Judd is a representative of the Council of Home Missions on the Administrative Committee of the Federal Council. She is also a member of the Board of Managers of the Woman's American Baptist Home Mission Society, and since 1918 President of New York District. She is a member of the Board of Trustees of Keuka College, prominent in the Woman's National Sabbath Alliance and many other lines of church and missionary work. Her husband is Chairman of the Board of Finance of the Federal Council.

Migrant Work was presented at the dinner by Miss Laura H. Parker, Secretary since 1923, and by Miss Adela J. Ballard, Western Supervisor, at the evening meeting, a joint session with the Home Missions Council. Owing to the death of her father, Miss Helen M. Brickman, Director, Indian Work, was unable to be present but Miss Bertha M. Eckert, a National Secretary of Indian Work for the Y. W. C. A., kindly spoke in her place at the evening meeting.

Home responsibilities prevent Miss Parker from continuing as Secretary for Migrant Work after May; Miss Edith E. Lowry, for the past two years Assistant Secretary, was elected to succeed Miss Parker at that time. Miss Florence E. Quinlan, Executive Secretary since April, 1919, when the office was created, and Miss G. Evelyn Morse, Assistant Treasurer, with the Council since 1915, were reelected. The new Treasurer is Mrs. Raymond B. Fenner, of the United Lutheran Church. Mrs. F. W. Wilcox, Vice-President-at-Large, and Mrs. Edwin W. Lentz, Recording Secretary, were reelected.

As the National Commission of Protestant Church Women, a commission of the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions and women's state and local interdenominational groups, had been set up during the year, relationship of the Commission came before the Annual Meetings of the Council and Federation, which unfortunately were held in different cities. Until report of actions taken by the Federation is received, no announcement as to adjustments of functioning can be made.

A year of intense activity and fine progress was reported by the various committees, and considerable interesting historical data were presented. In the year 1910, the Treasurer reported receipts \$328.12; in 1928, \$60,922.97. The first year of the united home and foreign mission Day of Prayer, 1920, 50,000 programs were used; in 1928, 214,300: contributions of \$25 from one place in 1921; in 1928 over \$5,800 from 800 places. In 1919 there were 100 women's interdenominational groups on the list; in 1928 over 900 that carry on varied activities, and over 400 that observe only the World Day of Prayer.

A new feature was the conference of general or executive secretaries of women's boards held on the afternoon preceding the Annual Meeting. So helpful did this prove to be, that the group requested a similar conference next year with a longer time allotted and to include all salaried officers.

Jewish Group Sends New Year's Greetings to Christians

RESPONDING to the greetings sent last September by the Federal Council of the Churches of Christ in America on the occasion of the Jewish New Year, the Synagogue Council of America, at the beginning of 1929, sent a message of reciprocal goodwill to the members of the Christian Churches. The action is especially significant, because the Synagogue Council represents six great religious organizations of Jewry.

The message, which was issued over the signature of the Council's Chairman, Dr. Abram Simon, emphasized "our common bond in the exaltation of religious values and in the love of our country." Attention was directed, also, to "the traditional ideals of America, its fear of God, its protection of the freedom of conscience and its respect for honest differences of opinion in religion."

Developing the Mid-West Office

THE Mid-West Office of the Federal Council is gradually assuming larger importance and is undertaking an enlarged program. General Secretary John M. Moore will be spending a good portion of his time in the Western Office and in visiting various centers under the general direction of the Mid-West Office. Other secretaries of the Council also plan to spend some time in Chicago.

Rev. Perry J. Rice, who has been tentatively in charge of the office for several years, is now devoting half-time service and has been particularly interested in promoting church cooperation in the smaller cities in mid-west territory.

During the past few months, Mr. Rice has visited Springfield, Bloomington, Waukegan and Mt. Vernon, Illinois; Dubuque and Des Moines, Iowa; and Gary, Indiana; and has tentative arrangements with other cities in that general territory. These visits are arranged under the auspices of local ministerial groups. They come together in the morning and someone previously designated reviews the church situation in that particular community. Following this, an open conference is held, in which emphasis is laid upon the importance of coordinating and extending the local cooperative activities.

Dr. Moore expects to spend the major portion of February with the Mid-West Office, and arrangements are being made for a conference of leading denominational representatives of the State of Illinois with a view to developing a state-wide council. His correspondents may reach him most directly during February at the Chicago headquarters of the Council, 77 West Washington Street.

Methodist Episcopal (South), Protestant Episcopal, Reformed in the U. S. and United Presbyterian. The program for each city was carefully arranged by the Federation secretary or the secretary of the ministerial association, in conference with Dr. Bader. Meetings were held for pastors, Sunday-school officers and teachers, with mass meetings at night. There was also opportunity for denominational conferences.

The program for the conference at St. Louis illustrates how fruitful a range of topics was brought within the compass of a single day:

"The Evangelism of Jesus"—Bishop J. S. Stamm.

"The Spiritual Dynamic in Evangelism"—Discussion led by Rev. B. T. Livingston.

"The Evangelistic Challenge to the Pastor"—Rev. Orien Fifer.

Symposium: "The Present Program of Evangelism in My Denomination."

Denominational Conferences.

"Is the Bible Making Good in Evangelism?"—Rev. Jesse M. Bader.

"Evangelism and the American Home"—Bishop W. F. McMurray and Dr. Goodell.

A meeting of the Commission on Evangelism will be held on February 21, at which plans for a program for the observance of Pentecost, for those denominations which desire to develop such a program, will be discussed.

A COOPERATIVE APPROACH TO EVANGELISM

THE churches of Denver and the Y. M. C. A. united in a city-wide observance of the Week of Prayer. Dr. Goodell spoke each day at noon in the First Baptist Church. He also spoke each evening in one of the churches, and during the course of the week addressed the pastors, key workers and evangelistic committees of all the churches, as well as the students and faculty of Denver University and Iliff Theological School.

The annual round of special visits by the denominational secretaries for evangelism was made from January 20-28, inclusive, and covered the following cities: Wichita, Topeka and Kansas City, Kans.; Tulsa, Okla.; Lincoln, Nebr., and St. Louis, Mo. The following denominations were represented: Baptist, Disciples of Christ, Evangelical, Methodist Episcopal,

Annual Exhibit of Fine Arts by Negroes

THE second annual exhibit of fine arts produced by Negroes was held January 3-15, under the joint auspices of the Harmon Foundation and the Federal Council's Commission on the Church and Race Relations. The exhibit was a remarkable display of the suggestive contribution which Negroes are making to American culture.

The annual awards for distinguished achievements among Negroes during the past year have also been announced by the Harmon Foundation and the Federal Council's Commission on the Church and Race Relations. The gold award in the field of religious service went to Rev. L. K. Williams of Chicago, minister of a distinguished Baptist church in that city, and to Archdeacon James S. Russell, of Lawrenceville, Va. The bronze award went to Rev. Channing H. Tobias, of the National Council of the Y. M. C. A. Other awards were given in the fields of music, fine arts, business and education.

Glimpses of Interdenominational Life

Congregational and Christian Churches Move Toward Merger

The pending merger between the Congregational Churches and the General Convention of the Christian Church may be consummated in October, 1929, according to a statement made by the National Council of the Congregational Churches. A tentative basis of union has been agreed upon by a joint committee and will come before the national bodies of the two communions at their next meetings. The National Council of the Congregational Churches is scheduled to meet in 1929 in Detroit, and the General Convention of the Christian Church in October, 1930. Plans are being made, however, to advance the date of the latter meeting by one year, in case the union seems definitely on the horizon.

New York State Establishes New Headquarters

The New York State Council of Churches, Rev. C. E. Vermilya, Executive Secretary, will hold its Annual Meeting on Tuesday and Wednesday, March 5 and 6, in Syracuse, where the permanent headquarters of the Council have now been established. On the afternoon preceding the meeting, the denominational executives and field administrators will hold a conference. Plans are under way for a house-to-house study of Cayuga County, in connection with the Committee on Evangelism of the County Council of Religious Education. This is to be the basis for a program of visitation evangelism and discovery of religious education needs.

Ohio Pastors, Laymen And Women in Conference

In connection with the Tenth Annual Pastors' Convention, organized under the auspices of the Ohio Council of Churches, there was held this year also a state-wide conference of church women and a state-wide convention of laymen. The dates were January 21-24. The three conventions met separately, except for a joint communion service and for a public meeting on world peace.

During the Pastors' Convention, there was a state comity conference, in which the denominational officials of Ohio continued the consideration of specific plans for the reduction of church overlapping and duplication.

Warren Wilson Honored

A testimonial dinner in recognition of the distinguished service rendered by Dr. Warren H. Wilson to the cause of rural life and the rural church will be tendered by a group of his friends and admirers in New York, on February 8. The occasion marks the completion of twenty

years of work in this field by Dr. Wilson. Dr. Charles S. Macfarland and Dr. Benson Y. Landis, of the Federal Council's staff, are among the members of the sponsoring committee.

Near East Colleges Build Up Support

The endowment fund for the six American colleges in the Near East is now \$10,250,000, according to a statement issued by Albert W. Staub, American director. This amount includes a contribution of \$3,500,000 from the estate of the late Charles M. Hall, of which \$1,000,000 is for the endowment of Constantinople Woman's College; \$600,000 for the endowment of Robert College; \$600,000 for the American University of Beirut; \$500,000 for Athens College; \$400,000 for the International College of Smyrna, and \$400,000 for the American Schools in Sofia. The total amount which is being sought for these six institutions is \$15,000,000.

Conference on Church Federation Extension

In pursuance of the proposal at the last Quadrennial Meeting of the Federal Council to make extension of local and state federation a major emphasis of the Council, a conference of representatives of the Administrative Committee of the Federal Council with representatives of the Association of Executive Secretaries of Councils of Churches was held recently in New York. Among the outcomes of the two-day discussions were: the recognition that the state and local councils of churches should have representatives upon all the Federal Council's commissions; the suggestion that from time to time the commissions meet in Chicago, in order to make it more easily possible for members in the Middle West to attend, and the enlargement of the present Advisory Committee on Extension so as to include fuller representation from state and local councils, the Home Missions Council, the International Council of Religious Education and the National Commission of Church Women.

In accordance with the amendment to the by-laws adopted at the Quadrennial Meeting in Rochester, four of the members at large of the Administrative Committee of the Council are henceforth to be representatives of state and local councils of churches. Those who have been nominated for these positions for the coming year are: Rev. B. F. Lamb, of the Ohio Council of Churches; Rev. Orlo J. Price, of the Federation of Churches of Rochester and Monroe County; Rev. F. M. Gordon, of the Brooklyn, N. Y., Federation of Churches, and Rev. Charles R. Zahniser, of the Pittsburgh, Pa., Council of Churches.

Philadelphia Plans Twentieth Anniversary

In observance of its twentieth anniversary, the Philadelphia Federation of Churches has arranged for a "neighborly visitation" during January, for a laymen's interdenominational dinner on February 7, for pulpit exchange on Sunday, February 10, and for a special church attendance day on February 17. In connection with the last of these events, the Mayor has agreed to have electric signs announcing the day placed upon the four sides of the City Hall. The whole program of the anniversary has been planned with a view to being of service to the local churches.

Survey of City Federation Work

The thorough-going survey of the work of city federations of churches, undertaken several months ago by the Institute of Social and Religious Research, is nearing completion. The field work for the study was nearly finished by the end of last year.

The study has been conducted by H. Paul Douglass, Wilbur C. Hallenbeck, and C. E. Silcox, all of whom have spent many months upon the field. Their study has included full investigation of 18 federations and partial studies of 5 other federations, including two state federations.

While it is too early even to hint at the final results, it is generally believed that the survey will make it clear that the church federation movement has become a vital feature of city life and is to be regarded as an indispensable condition of future strength.

Rising Interest In Latin America

The visit of President-elect Hoover to South America is resulting in a new interest in the efforts of the "Educational Advance in South America" to secure \$2,500,000 for educational work in that continent. Dr. Samuel G. Inman, Executive Secretary, told the Committee on Cooperation in Latin America at its annual meeting on January 11. Dr. Inman reported that more than one million dollars of the amount needed—largely for the endowment and rebuilding of existing schools—has been received up to date.

As a result of the "Educational Advance," the American College in Buenos Aires has obtained a campus of eighteen acres of land in the suburbs of Buenos Aires and is now planning for its first building on that site. The new buildings for the Instituto de Ingles in Santiago de Chile are about to be begun. The plans for Santiago College for Girls are completed. Practically the full amount required for Lima High School

for Girls has been raised and grounds have been secured. The full amount has been obtained for the new theological seminary in Colombia. More than half the fund for the \$60,000 religious education program is now assured.

Dr. Inman announced that the evangelical churches serving in Latin America will hold a joint conference in Havana, Cuba, June 20-30 of this year, "for the facing of conditions and issues relative to the establishment of the Kingdom of God in Latin America." The language of the congress will be Spanish, the preparatory papers, practically all of which are being written by Latins, will be published only in Spanish. The chief purpose of the whole effort will be to help the evangelical church in these twelve Latin-American countries to discover itself and to feel its own life. Heretofore, the Latin-American church has been largely a copy of the Anglo-Saxon church, whose missionaries started it. But at Havana "Latinidad" will be the keynote of all methods and approaches.

A Seminar Concerning Relations Of Protestants, Catholics, Jews

Under the auspices of the National Conference of Jews and Christians, a seminar "concerning the relations of Roman Catholics, Jews, Protestants" is to be held at Earl Hall, Columbia University, on January 30 and 31. The announcement issued concerning the conference expresses the hope that through mutual acquaintance, research and discussion there may be achieved at least a general understanding of the difficulties and that this may itself prove to be "a step toward the solution."

The three themes around which the round-table discussions will center are: first, Vocational Adjustments, dealing with difficulties that members of the three groups have in fitting themselves for and locating positions; second, Misrepresentation of Religious Beliefs and Practices; third, Community Areas of Conflict and Cooperation.

The Co-Chairmen of the National Conference of Jews and Christians are: Honorable Newton D. Baker, Professor Carlton J. H. Hayes and Roger W. Straus.

Federal Council Secretaries On the Field

Rev. Everett R. Clinchy, Executive Secretary of the Committee on Goodwill between Jews and Christians, during the month of January, carried out an extensive itinerary covering the eastern part of the country, north and south, in the interest of bringing local groups into better understanding and appreciation of each other. His schedule included the following: Easton, Pa.; Chicago, Ill.; Birmingham, Ala.; Chattanooga, Tenn.; Atlanta, Ga.; Rollins College, Winter Park, Fla.; University of North Carolina, Chapel Hill, N. C.; Richmond, Va.; Washington, D. C.; Baltimore, Md.

Dr. Charles L. Goodell, Executive Secretary of the Commission on Evangelism, during the entire month of January filled engagements on the field, going as far west as Denver. Much of the time he was accompanied by a group of denominational secretaries for evangelism.

Dr. Charles S. Macfarland, General Secretary, spent January 14 to 17 in Washington, in connection with the responsibilities of the Council at its Washington office.

Dr. Samuel McCrea Cavert, General Secretary, addressed the Ministers' Association of East Orange, N. J., on "Present Problems of Church Cooperation" on January 18, and on January 23 spoke at Madison, N. J., on the Council's point of view with reference to the relations of religious and racial groups.

Dr. John M. Moore, General Secretary, on January 4, met with the Executive Committee of the Ministers' Union of Rhode Island, at Providence, to help plan for a state-wide Citizenship Week, and at the same time conferred with the committee that is considering the organization of a state council of churches. On January 7, he was in conference with the Baltimore Council of Churches, and led a discussion at the Y. M. C. A. on the relationship of the Association to the Church. On January 14, he addressed the Baptist Ministers' Conference in Binghamton, N. Y., and on January 16 the Ministers' Association in Mifflinburg, Pa. In connection with this visit, he also conferred on the organization of a council of churches for Wyoming Valley, Pa. On January 27, he addressed a union service in Bristol, Conn., in the interest of church cooperation in that city.

Development in Negro Education

Colleges for Negroes in the United States more than doubled in number, and their enrollment increased six-fold during the last ten years, according to a report just issued by the Federal Bureau of Education, after a comprehensive survey of Negro colleges and universities. The report states that in 1916 there were thirty-one Negro institutions offering college work, with an enrollment in their college classes of 2,132. In 1926 there were seventy-seven institutions doing college work, wholly and in part, with a college enrollment of 13,860, a student gain in ten years of 550 per cent. In the latter year 1,171 degrees were conferred, of which 211 were graduate and professional degrees.

According to the report, the survey revealed "the immediate need of more education, better education, and higher education." Special emphasis is laid on the need of facilities for the training of Negro professional men—physicians, surgeons, dentists, engineers, chemists, technicians, ministers, and teachers. It was found, for example, that there is but one Negro physician in America to each 3,343 of Negro population, as

against one white physician to every 535 persons, while the proportion of Negro dentists was only one-third as great as that of physicians.

New General Secretary of Y. M. C. A.

On January first, Fred W. Ramsey, of Cleveland, took up his new duties as General Secretary of the Y. M. C. A., succeeding Dr. John R. Mott. Mr. Ramsey is a man who has been highly successful in business early in life and retires early to give his whole time to philanthropic service. Few civic welfare causes in Cleveland have not known his leadership. He has been President of the Federated Churches of Cleveland, President of the Cleveland Welfare Federation, and head of the City Mission. He is Superintendent of the Calvary Evangelical Sunday School, one of the largest in the State of Ohio.

College Leaders Meet in Chattanooga

January 6-12 was college week in Chattanooga, Tenn., when the eighteenth annual meeting of the Council of Church Boards of Education and the fifteenth annual meeting of the Association of American Colleges were held in that city. During the same week many associations of denominational colleges were also in session in Chattanooga. A joint mass meeting of all the participating agencies discussed as its theme, "The Place of Religion in Higher Education," with addresses by President Henry N. Snyder, of Wofford College; Professor Kirtley F. Mather, of Harvard University, and Dr. Charles W. Gilkey, of the University of Chicago.

Women Plan World Day of Prayer

In accordance with the practice of several years, the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions are observing February 15 as a World Day of Prayer. The theme centers around the words of Jesus, "That they all may be one." A special program for use in local communities and local churches has been provided by the two organizations.

"Religious Book Season"

The National Association of Book Publishers has adopted the policy of focusing special attention upon religious books during the Lenten season. Ministers who are interested in calling the attention of their congregations to the value of religious books may secure a series of brief, helpful pamphlets by writing to Miss Marion Humble, Executive Secretary of the National Association of Book Publishers, 25 West 33d Street, New York. A series of posters is also available, one of which is reproduced in miniature form on page 25.

AMONG THE BEST NEW BOOKS

Humanism and Christianity

By FRANCIS J. MCCONNELL

Macmillan Co., \$1.75

NOT many men in any one age combine the qualities which are united in this leader. So broad is Bishop McConnell's own basis of fellowship that one hesitates to mention his particular affiliation; he belongs to the Church Universal. He is a fearless prophet, never hesitating to expose iniquity, voicing the needs of those who cannot speak for themselves, supporting unpopular causes. Yet he has the gift of working with others and winning the ardent loyalty of men whom he overshadows, and he has just been sent to one of the most difficult posts in Methodism, that of the resident bishop of the New York area. He is well trained in philosophy and theology, and meets scholars on their own ground with complete understanding, if not with great originality. He is not always great in the pulpit, but he is always interesting, compelling attention by his simplicity of purpose and definiteness of illustration; there is never any doubt what it is that he wants his hearers to understand.

Generally, perhaps too often, we keep such tributes till a man is taken from the generation he has served. But when a new book appears from Bishop McConnell's pen we recall what he is and what it means that so forceful a leader is chosen for high office in these difficult days. His latest book contains lectures he delivered at Newton Theological Institution in 1927.

The thesis of the lectures is that in one form or another the emphasis upon human worth is central in the Christian system of thought and values. Behind the changing attitudes of the Christian Church toward the world there has been a constant desire to conserve the highest moral and spiritual interests of mankind. Sometimes the Church has inculcated the duty of men to take the world just about as they find it and to make of it the best possible use. This has involved adjustments to an existing order, a recognition of the claims of the natural and instinctive side of life. At such times the distinction between secular and sacred has been all but obliterated, but this has been for the quite legitimate purpose of adjusting man to his world. Then it has been seen that such an attitude endangers some of life's goods, and the Church has taken up an attitude of militant warfare with the world. Again the intent has been conservation of man's highest interests, but too often the Church has combated the world with the world's own weapons. At yet other times the Church has counseled withdrawal from the world; monasticism in various forms has expressed this mood. The legitimate intent in this has been

similar to that of institutions of learning which maintain some scholars in the pursuit of truth for its own sake and independently of practical rewards.

But this policy of withdrawal has been costly, for "the world has a way of taking deep revenge on him who seeks to ignore it altogether." Withdrawal, even of the kind seen in the modern emphasis upon worship and artistry in the conduct of worship, must be scrutinized constantly and brought to the test of its consequences. There is an esthetic worship, aided by lovely windows and rich organ-

tones, which is unfortunately "compatible with utter indifference to many of the Christian ethical essentials." Finally, the Church has been possessed of missionary zeal. Despite her mistakes, the Church has in this been inspired by profound concern for human values.

If I were again asked, as I was asked recently, by an intelligent man brought up in a foreign land without contact with Christianity, what short book he might consult to find a picture of what Christianity means to a typical leader of the Church in America, I should send him at once to McConnell's "Humanism and Christianity." I might doubt my judgment in calling McConnell typical, but I should justify myself by saying that I wish he were.

—HAROLD E. B. SPEIGHT,
in the *Christian Leader*.

The Master

A Life of Jesus Christ

By WALTER RUSSELL BOWIE

Scribner's. \$2.50

AN INTERPRETATION of Jesus which notably combines acquaintance with the best scholarship, reverent enthusiasm, spiritual insight and a careful sense of balance. The author, who is rector of Grace Church in New York, was a few weeks ago elected to an important bishopric in the Episcopal Church, but declined the call in order to carry on his parish work.

Dr. Bowie avoids, on the one hand, any air of jaunty familiarity with the Supreme Personality; he is too conscious of profound depths for that. On the other hand, he equally escapes the pitfall of painting a romanticized picture that lacks historic justification. Again, in his concern for sound scholarship, he does not reduce Jesus to an uncertain, circumscribed and uninspiring figure.

It is as the Poet that the author feels Jesus is most comprehendingly to be thought of. By "poet," however, is meant no dreamer of pretty but futile things. The true poet is one who "by some mystic gift of the Eternal sees into the heart of things; and the utmost poet is he who, with unshadowed eyes, sees into the heart of God."

In this space each month special attention is directed to one new book of unusual merit.

New Publications of the Cokesbury Press

The Cokesbury Press, Nashville, Tenn., has been bringing out a steady stream of books of such high merit that it is winning for itself an important place in all circles interested in religious life and thought. While especially related to one of the great denominations of the Federal Council, the Methodist Episcopal Church, South, its publications are in no sense confined either to authors from that communion or to its work alone. Its range of interest and of appeal is as wide as the whole body of Christ.

We have hitherto reviewed in these columns some of the outstanding volumes of the Cokesbury Press, such as Charles W. Gilkey's "Present-Day Dilemmas of Religion" and George B. Winton's "Mexico, Past and Present." As indicative of the further wealth of output, we would call attention to the following:

CHRISTIANITY AND SUCCESS. By Edwin H. Hughes. \$1.50.

IN THESE Cole Lectures at Vanderbilt University, in 1928, Bishop Hughes deals with a topic markedly different from those usually discussed by such lecturers. His theme has to do with the question whether spiritual living contributes to "success," or, more accurately, to what *kind* of success it contributes. The chief emphasis is on the quality of success that should be sought, and this is interpreted, at the end, in the light of the meaning of the Cross, which is set in sharp contrast with current standards.

CHRISTIANITY TODAY. Edited by Harris F. Rall. \$2.00.

THESE addresses, by members of the faculty of Garrett Biblical Institute, merit wide reading as illustrative of what a great theological seminary is teaching